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HANDBOOK

TO

THE GOSPEL ACCORDING TO

S. MATTHEW

FOR THE USE OF TEACHERS AND STUDENTS

BY

THE REV. W. C. E. NEWBOLT, M.A.

CANON AND CHANCELLOR OF ST. PAUL'S

RIVINGTONS

34 *KING STREET, COVENT GARDEN*

LONDON

1900

PREFACE

THE following notes have been drawn up with especial reference to the needs of teachers and students in elementary schools. This will explain at once omissions of certain features which would figure in an ordinary commentary, and will also account for the prominence given to notes of lessons and illustrative matter.

These lessons may, in some cases, appear both too long and too difficult for those for whom they are designed, but it should be borne in mind that a lesson, if it is to do any good, must be assimilated by the teacher himself, and not merely read out of a book as the lesson of another person.

And hence it may possibly be found that some of the lessons in the present handbook will supply matter which can be condensed or expanded, enlarged or simplified, by the teacher who cares to make use of them, and will afford food for reflection which may induce him to pursue the subject further for himself. Certainly, it is not the object of the writer to supply ready-made lessons.

The author wishes to acknowledge the great help which he has received from the editor, Prebendary

Reynolds, who has supplied in each case the Blackboard Sketches, and has given further valuable assistance in the method of dividing the different parts of the lessons. He has also to acknowledge the help which he has received from commentaries, especially those which are alluded to in the text; and in the arrangement of the events of Holy Week from a valuable little epitome of our Lord's Life by Canon Gregory Smith.

W. C. E. N.

3 Amen Court,
October, 1900.

The extracts from the Revised Version contained in this volume are printed by permission of the Universities of Oxford and Cambridge.

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INTRODUCTION

THE GOSPEL ACCORDING TO S. MATTHEW

EACH of the four Gospels has a distinct character of its own. They present a harmony and not a unison; they agree without being alike; and even when they seem to be narrating the same event, really give different views of a complex and many-sided whole.[1] There is a twofold reason, which will account for this. First, the inspiration of the Holy Spirit which animated the writer, while it infused his whole being, preserved his distinct individuality. S. Matthew inspired is still S. Matthew, in methods of observation, power of expression, and tendency of character. And secondly, the different needs of the Church in different places and at different times seemed to necessitate this variety of expression in Him 'Who spoke unto the fathers in the prophets by divers portions and in divers manners.'[2] This diversity of character in the writing of the four Gospels is curiously recognised in the adaptation of the four cherubic symbols mentioned in Ezekiel i. 10, and again in Revelation iv. 7, to distinguish in Christian art the four Evangelists. And although the distribution of the symbols is somewhat arbitrary, and has varied at different times, and in different writers, the ordinary disposition generally adopted in art is as follows:— S. Matthew is symbolised by the man; S. Mark by the lion; S. Luke by the ox; S. John by the eagle. The only point which is insisted on here being this, that we have thus in the common tradition of Christianity a witness to the distinction in character of each of the writings assigned respectively to one of the four Evangelists.[3]

[1] See *Leading Ideas of the Gospels*, Bishop Alexander.

[2] Hebrews i. 1, Revised Version.

[3] For a full examination of this symbolism, see Bishop Ellicott's *New Testament Commentary for English Readers*, Introduction, xliii, and Bishop Alexander's *Leading Ideas of the Gospels*, i. 12.

As to S. Matthew and his Gospel, with which we are immediately concerned, the following brief notice must suffice. The reader will be able to supplement for himself any point on which he needs more information out of the fuller commentaries, and books which deal with the controverted questions which have sprung up from time to time as to the Evangelists and their writings.

There has been a universal belief among those who have studied the subject that the Apostle S. Matthew was the author of the Gospel which bears his name. He is the 'Matthew' of the first Gospel, and the 'Levi' of the second and third. It is possible that the name Matthew, which in its Hebrew form signifies 'the gift of God,' like the better-known 'Theodore,' may have been given to him after his call. In the lists of the Apostles his name is always found in the second group of four. He is also described as the son of Alphæus (S. Mark ii. 14), and was therefore probably the brother of S. James the Less. By occupation he was a publican, and therefore not a strict Jew, and obnoxious to all the contempt which gathered round those whose name was inseparably connected with 'sinners.' Being what he was, S. Matthew was not ashamed of what he had been, as he alone of all the narrators adds the word 'Publican' after his name, in his own Gospel, in giving the list of the Apostles.

He was called from the very custom-house, as we are told, taking leave of the world by a farewell feast given at his own house to our Lord and His disciples, to which he invited his former friends. He became one of the twelve Apostles. He is found with the other disciples in the upper chamber in Acts i. 13, and from that date disappears altogether from view as far as the New Testament is concerned. Eusebius, however, gives the tradition that he preached to the Jews after our Lord's Ascension, some add for fifteen years; and afterwards he is variously reported as having visited Æthiopia, Parthia, Persia, or Macedonia. According to some, he died a natural death, but by the Church he is commemorated as a martyr.

As to the Gospel which bears his name, although there is no dispute as to his authorship, there is considerable dispute as to the language in which it was written. There was a constant tradition in the early Church that S. Matthew wrote his Gospel in Hebrew, of which the Gospel as we know it in Greek would be a translation: while those who have most carefully studied

the text assert that it is no translation, but an original, as may be seen from the interpretation of Hebrew words given in chap. i. 23; chap. xxvii. 33; chap. xxvii. 46; and in such explanations of local peculiarities as are given in chap. xxii. 23; chap. xxvii. 8; chap. xxvii. 15; chap. xxviii. 15, which would not be necessary in one writing in Hebrew to the Jews in Palestine; and by other even stronger indications. It is possible, nay, probable, that there was a Hebrew Gospel existing in the third century bearing the Apostle's name, but almost certainly not the Gospel as we know it now, as attributed to S. Matthew.

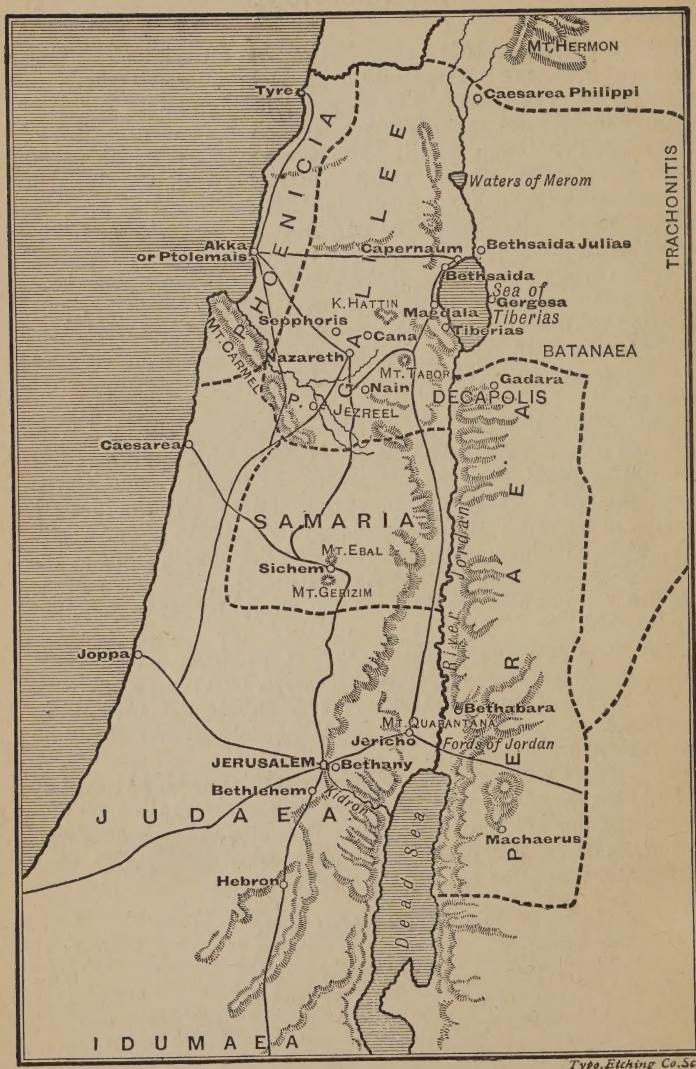
As to the aim and objects of the Gospel, there is a widely diffused tradition that it was written for the Hebrew Christians of Palestine, although he had other readers also in view, as we see from the explanation of Hebrew customs alluded to above.

This tradition as to its scope and aim is borne out by certain internal peculiarities. The Gospel begins with a genealogy like the old Hebrew histories. It traces the kingly line of Christ through David. It labours to prove that Jesus was the Messiah spoken of by Old Testament prophecy. It speaks of our Lord's Messianic Kingdom. It recalls the especial Jewish signs at the Crucifixion—the rent veil, the earthquake, the signs following—besides other Jewish traits which the careful reader may gather for himself.

The date assigned to the Gospel varies from six or eight years to fifteen years after the Ascension, or even to the time while S. Peter and S. Paul were founding the Church in Rome, *i.e.* about A.D. 63. But its exact date cannot really be determined with accuracy.

S. Matthew's Gospel may be characterised as 'the Gospel of the discourses of Jesus.'[1] It is he who gives the longer discourses of our Blessed Lord. And it is also the Gospel of the Kingdom of the Son of Man, the long-looked-for Messiah, God Incarnate, who came to save the world.

[1] See *Leading Ideas*, p. 21.



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THE GOSPEL
ACCORDING TO S. MATTHEW

CHAPTER I. 1-18

THE book of the generation of Jesus Christ, the son of David, the son of Abraham. 2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3. And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4. And Aram begat Aminadab; and Amina-

NOTE.—Marginal readings *not in italics* are from the Revised Version.

1-17. Genealogy of Christ.

1. The opening words of this Gospel indicate its character as written for the Jews.

It was necessary to show to them that Jesus of Nazareth claimed to be the Messiah, of the royal line of David, and of the seed of Abraham.

There was no dispute that our Lord was descended from David; it seemed to be a matter of common reputation. See S. Matt. ix. 27; xv. 22; xx. 30; xxi. 9, 15.

Jesus, for the explanation of this name see note on v. 21.

Christ is the same word as the Hebrew 'Messiah' and means 'anointed,' *i.e.* to the offices of Prophet, Priest, and King.

'The Book of the Generation,' cf. Gen. v. 1, is to be understood here of a genealogical roll. On which, note that there are four genealogies of Christ in the Gospels. (1) In S. Matthew from Abraham (chap. i. 1-17). (2) In S. Mark from the Holy Ghost (S. Mark i. 1). (3) In S. Luke from Adam (S. Luke iii. 23-38). (4) In S. John from Eternity (S. John i. 1).

The teacher would do well to study for himself some of the questions in dispute which have gathered round the two genealogies as given in S. Matthew and S. Luke, and to remember that apparent discrepancies might be reconciled, if we were in full possession of all the facts. The whole question is carefully and sufficiently discussed in Bishop Ellicott's *New Testament Commentary for English Readers.*

It would be well not to confuse the minds of children by minute explanations, which can never reach beyond a probable opinion.

The ordinary explanation is at once the most simple and the most probable, that in S. Matthew we have the royal genealogy of our Lord, showing Him to be heir to the throne of David and king of the Jews, while in S. Luke we have the personal descent from David, traced through Joseph, and reaching back to Adam. S. Matthew shows Him to be the Son of David, S. Luke shows Him to be the Son of God.

2. See the descent traced through Jacob the younger son of Isaac, see Gen. xxv. 27-34; and through Judah the fourth son of Jacob, see Gen. xlix. 8.

4. **Thamar.** There are four women only mentioned in this genealogy of our Lord: the three others being 'Rahab,' v. 5; 'Ruth,' v. 5; and

dab begat Naasson ; and Naasson begat Salmon ; 5. And Salmon begat Booz of Rachab ; and Booz begat Obed of Ruth ; and Obed begat Jesse ; 6. And Jesse begat David the king ; and David the king begat Solomon of her *that had been the wife* of Urias ; 7. And Solomon begat Roboam ; and Roboam begat Abia ; and Abia begat Asa ; 8. And Asa begat Josaphat ; and Josaphat begat Joram ; and Joram begat [1] Ozias ; 9. And Ozias begat Joatham ; and Joatham begat Achaz ; and Achaz begat Ezekias ; 10. And Ezekias begat Manasses ; and Manasses begat Amon ; and Amon begat Josias ; 11. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon : 12. And after they were brought to Babylon, Jechonias begat Salathiel ; and Salathiel begat Zorobabel ; 13. And Zorobabel begat Abiud ; and Abiud begat Eliakim ; and Eliakim begat Azor ; 14. And Azor begat Sadoc ; and Sadoc begat Achim ; and Achim begat Eliud ; 15. And Eliud begat Eleazar ; and Eleazar begat Matthan ; and Matthan begat Jacob ; 16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17. So all the generations from Abraham to David *are* fourteen generations ; and from David until the carrying away into Babylon *are* fourteen generations ; and from the carrying away into Babylon unto Christ *are* fourteen generations.

[1] Uzziah.

'the wife of Urias,' that is Bathsheba, v. 6. Three of these women are sinners, and one, viz. Ruth, an alien.

For Rahab in the New Testament elsewhere, see Hebrews xi. 31 ; S. James ii. 25.

8. **Ozias** is the Uzziah of the Old Testament, or, as he is sometimes called, Azariah (2 Kings xiv. 21).

11. 'In the time of the transmigration,' see 2 Kings xxiv. 7 ; 2 Chron. xxxvi. 6 ; Jer. lii. 28-30.

12. **Jechoniah**, cp. Jer. xxii. 30. This verse in S. Matthew helps to emphasise the fact, that the curse that he should be childless, meant that 'no man of his seed shall prosper sitting upon the throne of David.' See also 1 Chron. iii. 17.

LESSON I

Teaching of the Genealogies

Matter.	Method.
1. Importance of every part of Holy Scripture. No portion of Holy Scripture is unimportant, when we remember (*a*) how books, alluded to even in the writings of Holy Scripture, have perished, *e.g.* 'The Book of Jasher': Josh. x. 13; 2 Sam. i. 18; 'the Book of the Wars of the Lord': Num. xxi. 14. (*b*) How jealously these books have been guarded! See on this subject *The Variorum Aids to the Bible Student*, Queen's Printers.	1. What are the various uses of Holy Scripture? See 2 Tim. iii. 16. Explain the word 'genealogy,' and show why there are four genealogies of our Lord. What is meant by the Canon of Scripture? Its gradual formation. Canon = Rule: Then, the list of books ruled by the Church to be inspired.
2. Importance of the individual. Explain the importance of the individual in God's sight. 'Every life that is lived has its message to the world.' Cf. S. John x. 3; S. Luke x. 20; Church Catechism, 'What is your name?' etc.	2. Trace the importance of names in Holy Scripture. Names given: Gen. xvii. 19; S. Luke i. 14. Names changed: Gen. xxxii. 28; S. John i. 42. The Holy Name: S. Matt. i. 21.
3. Sacredness of God's laws. Point out some facts of striking interest in this list, *e.g.* those mentioned in the notes, and draw from them their obvious lesson, *e.g.* the abiding nature of God's curse on sin. The solidarity of mankind—'We . . . are . . . every one members one of another,' Rom. xii. 5.	3. What is meant by 'I will visit the sins of the fathers upon the children, and show mercy,' etc.? (Second Commandment.)

BLACKBOARD SKETCH.

Teaching of the Genealogies.

Genealogy—from two Greek words meaning *race* and *discourse*; so an account of the descent, a pedigree.

Christ's genealogy as Very Man is so long that we only have a short form of it.

His genealogy as Very God is only a few words, viz.—

'In the beginning was the Word, and the Word was with God, and the Word was God.'

CHAPTER I. 18-25

[1] betrothed.

NOW the birth of Jesus Christ was on this wise: When as his mother Mary was [1]espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19. Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily. 20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21. And she shall bring forth a son,

18-25. **The Nativity.**

18. For ceremonies of betrothal, see Gen. xxiv. 53. See also Deut. xx. 7. Our Blessed Lord's Birth was miraculous, and is described to children most safely in the words of the Creed—'I believe in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By Whom all things were made, *Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made Man.*'

19. **Her husband.** This is consistent with Jewish usage so to call one who as yet is only betrothed.

S. Joseph occupied a wonderful position as the guardian of the Blessed Virgin Mary, to protect her and shield her from the world's suspicion and harm.

20. S. Matthew alone of the writers of the Gospel mentions the communication of God with His people through dreams. See again chap. ii. 12, chap. ii. 19, chap. xxvii. 19.

Mary is the same name as Miriam. Distinguish the different Marys of the New Testament.

The Blessed Virgin Mary appears for the last time in Holy Scripture in Acts i. 14. Her after-life is described almost entirely in legend. She received the title of Theotokos (Mother of God) at the Council of Ephesus, A.D. 431.

21. **Jesus**=Jehovah shall save. There are three prominent men who bore this name in the Old Testament.

(1) Joshua, the leader of Israel, see Acts vii. 45; Heb. iv. 8—typical of Messiah the king.

(2) Jesus, son of Sirach, see introduction to Ecclesiasticus—typical of Messiah the prophet.

(3) Joshua the son of Josedech, Hag. i. 1—typical of Messiah the priest.

and thou shalt call his name JESUS : for he shall save his people from their sins. 22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25. And knew her not till she had brought forth her first-born son : and he called his name JESUS.

22. Note the appeal to the Old Testament Scriptures. The Lord speaks through the prophet. The prophet is an instrument, not a mere pen. A living instrument, through whom God speaks. The writers of the New Testament will be found to cite, or directly refer to, every single book of the Old Testament, with the exception of Ezra, Nehemiah, Esther, The Canticles, Lamentations, Jonah, Obadiah, Nahum, and Zephaniah. Our Blessed Lord has, in addition, cited, or directly referred to, each book of the Pentateuch, 1 Samuel, 1 and 2 Kings, Chronicles, the Psalms, Isaiah, Jeremiah, Daniel, Hosea, Joel, Jonah, Micah, Zechariah, and Malachi. (See also on this subject *Christus Comprobator*, by Bishop Ellicott, S.P.C.K.)

23. Note the passage in Isaiah vii. 14. S. Matthew seems to say that whatever partial fulfilment this prophecy received in the days of Ahaz, it received its full accomplishment in the Birth of Christ. This difficult prophecy in its detail will be best considered in a commentary on Isaiah. It will be well to consult also Pearson on the Creed, article iii. § 171, etc.

These verses are not on any account to be taken to mean that the Blessed Virgin Mary, after the birth of her Divine Son, became the mother of other children.

(*a*) As regards the word 'until,' cf. Gen. xxviii. 15 ; Deut. xxxiv. 6 ; 1 Sam. xv. 35 ; 2 Sam. vi. 23 ; S. Matt. xxviii. 20.

And read carefully Pearson on the Creed, article iii. §§ 173, 174.

(*b*) As regards the word 'firstborn,' see Pearson as above ; and notice that this word is not spoken with a view to children born afterwards, but is used as a recognised title, see Exod. xiii. 2.

(*c*) As to those called in the New Testament 'The Brethren of our Lord,' we may either say with Epiphanius that they were sons of Joseph by a former marriage, or with S. Jerome that they were our Blessed Lord's cousins.

The whole question is discussed at length in Bishop Lightfoot's *Epistle to the Galatians*, dissertation ii. See also Pearson on the Creed, article iii. § 176.

LESSON II

Sin

Matter.	Method.
1. The extreme mystery and indignity of sin. This can be traced in some of our common words by which we denote sin. Cf. Psalms li. 1-5. Sin = harm. Wickedness = fascination, witchcraft. Offence = blow as against God. Error = wandering from the way. Trespass = passing over the boundary.	1. Show how the world was waiting for redemption, both Jew and Gentile: Rom. i. 18-iii. 20.
2. Sin must be punished. (*a*) See the ancient Jewish sacrifices, which could never take away sin, while they exhibited God's wrath against it. (*b*) The lingering punishment on sin, as seen in Holy Scripture, and in experience.	2. Trace up the history of sacrifice through the time of the Patriarchs, and the law, as witnessing to the sense of sin.
3. The power of sin. (*a*) As exhibited in Holy Scripture. (*b*) In common life.	3. Trace the provision made to overcome sin in the Church,—Baptism, Absolution, Confirmation, etc.
4. God alone could pay the debt of sin by taking on Him human nature; so that all mankind paid the penalty in Him. He saves us from the penalty, and also from the power of sin.	4. 'He died that we might be forgiven, He died to make us good.' Distinguish— Redemption. Sanctification. Illustrate by the parable of the Good Samaritan.

Five Words for Sin.

Sin (1) a mystery.
an indignity.

(2) must be punished.

(3) is overcome by Christ.
(*a*) in His person.
(*b*) in His Church.

CHAPTER II. 1-12

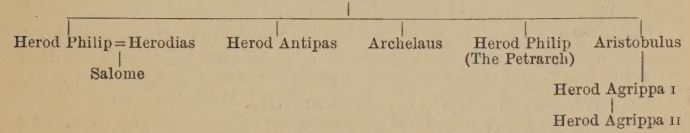
NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

1-12. **The Magi.**

1. The date of our Blessed Lord's Birth is known, from the date of Herod's death, to have taken place in the year 750 from the foundation of Rome; this coincides with our B.C. 4. That is to say, a mistake of four years has been made in the mode of reckoning the year of our Lord (see further, Bishop Ellicott's *Commentary for English Readers*, introduction to New Testament, p. xxxv).

Bethlehem of Judæa. There was another Bethlehem in Zebulon, see Josh. xix. 15.

THE HERODS OF THE NEW TESTAMENT.



(See genealogical table of the Herods in Dr. Farrar's *Life of Christ*, chap. xxviii.)

Each of the Herods was made infamous by some crime in Gospel history.

Herod the Great is associated with the murder of the Innocents.

Herod Philip married his niece, Herodias being daughter of Aristobulus.

Herod Antipas murdered S. John Baptist. He is called by our Lord 'That fox' (S. Luke xiii. 32). He was married not only to his sister-in-law, but also to his niece.

Herod Philip II. also married his niece Salome. He built Cæsarea Philippi.

Herod Agrippa I., the grandson of Herod the Great, put S. James to death, see Acts xii. 1.

Herod Agrippa II., son of the preceding, accused of even greater crime as regards Bernice, sat in judgment on S. Paul (Acts xxv. 13).

In the days of Herod the king, see S. Luke i. 5. Herod was an Idumæan usurper set up by the Romans under the title of 'the king of Judæa.' Note, therefore, that the sceptre had now departed from Judah, Gen. xlix. 10. And note further that on the deposition of Archelaus it became part of the Roman province of Syria.

3. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. 4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5. And they said unto him, In Bethlehem of

Wise men from the East. This is their full title. They belonged to the Magi, as shown by their name. There was a priestly caste of that name among the Medes, and the home of these men was probably in Persia. Rabmag in Jer. xxxix. 3 is compounded of this name. We have also in Acts viii. 9 Simon Magus. And the word survives in the English 'Magic.'

Tradition is responsible for two additional beliefs concerning them. The one that they were kings, founded on Isa. lx. 3 and Ps. lxxii. 10, and the other that their number was three, which probably arose from the number of their presents.

2. **Where is He**, etc. There was a widespread belief in the East at this time that a great king was to arise out of Judæa. In sacred literature there were the prophecies of Isa. ix., xi.; Dan. ix. 24-27. In other writings there were the sayings of Suetonius and Tacitus (*Hist.* v. 13)—

'Pluribus persuasio inerat antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret Oriens, profectique Judæa rerum poterentur.'

(Many of the ancients were persuaded, that it was contained in the priestly writings that it would come to pass at that time, that the East should flourish, and men who came from Judæa should be in power.)

'We have seen His star.' Cf. Num. xxiv. 17. We have to choose, in explanation, between a natural phenomenon of an unusual kind, or a natural phenomenon of a usual kind to which they attached unusual importance, or a supernatural phenomenon altogether. In their journey between Jerusalem and Bethlehem, S. Matthew's language would lead us to suppose that they were guided by some sort of meteor. Cf. the Pillar of Fire which led the children of Israel.

4. Herod probably called together the Sanhedrin. Cf. note on xxvi. 5; and for an excellent account of this Court, see *Footprints of the Apostles as traced by S. Luke*, vol. i. p. 171 (Luckock).

The Chief Priests—Either the high priest and those of his race, or the high priests who had in those unsettled times held the office for a few years instead of for life, or the heads of the twenty-four courses (1 Chron. xxiv. 6; 2 Chron. xxiii. 8; S. Luke i. 5).

The Scribes. The teachers and interpreters of the law, called by S. Luke lawyers and teachers of the law. They collected also the traditions of the elders. See on S. Matt. v. 20.

5. This is the version as given by the Sanhedrin of Micah v. 2, but it is apparently indorsed by S. Matthew, although seemingly in verbal contradiction with the words of the prophet in one particular. It gives the sense rather than the words. The full meaning is apparently this: 'And thou Bethlehem Ephratah, though thou be too little to be among

Judæa: for thus it is written by the prophet, 6. And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. 7. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. 8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also. 9. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10. When they saw the star, they rejoiced with exceeding great joy. 11. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

the thousands of Judah [yet art in no wise least among the princes of Judah]: for out of thee,' etc. There is also another rendering of the prophecy which would make the passage run thus: 'Thou art within a little of being chief,' etc.

7. Herod 'ascertained accurately' is the force of the word.

11. The time of the arrival of the Magi was probably after the presentation of S. Luke ii. 22. See Ellicott, *The Life of our Lord*, p. 70. Note 'the house,' perhaps some place of temporary lodging.

Their treasures, *i.e.* their chests or bales.

Symbolical meanings have been given to the gifts, cf. Isa. lx. 6; Gen. xliii. 11. The ordinary symbolism is expressed in this verse of the hymn:

> 'Sacred gifts of mystic meaning:
> Incense doth their God disclose,
> Gold the King of kings proclaimeth,
> Myrrh His sepulchre foreshows.'
> *Hymns A. and M.*, No. 76.

This incident is mentioned by S. Matthew alone, as the visit of the shepherds is mentioned by S. Luke alone.

LESSON III

The Visit of the Wise Men

MATTER.	METHOD.
1. Who they were. The Magi were men outside the covenant of Israel. Cf. Balaam in the Old Test.; cf. Acts x. 35; S. Matt. viii. 10; S. Mark vii. 26. Note further that they were professors of a probably false science, astrology; but they were in earnest and followed up the light which they had, and were rewarded by God. Note further they read the signs of the times (S. Matt. xvi. 3, cf. also S. Luke ii. 25). Note further that they persevered through every sort of discouragement.	1. Explain 'Magi.' Show the significance of their visit. Explain 'astrology.' Show how they were examples of Earnestness. Intelligence. Enterprise. Religious zeal. Perseverance.
2. What they did. For the importance of worship in its essence, see the present writer's *Religion*, p. 253. Cf. the worship of the old Covenant, minutely ordered and arranged by God. The worship of the new Covenant: S. John iv. 24; xx. 19, 26; Acts i. 14; ii. 46, 47; xx. 7-11, and Rev. i. 10, etc. See also Heb. x. 25. Compare the Liturgies of the Church, whose structure and composition are quite a science.	2. The object of the Magi's visit was to worship: Ps. xlv. Not 'to get good.' Draw out the meaning of the gifts— Gold = offering to God of our best. Incense = the offering of Prayer. Myrrh = the offering of self-denial. See *The Guidance of the Star*. Sermon by Dr. Liddon, *Christmastide Sermons*, p. 348, etc.
3. Meaning of what they did, to the Church. Note the importance of this incident as an indication of the breaking down of the barrier between	3. Explain the word 'Epiphany.' Show the different manifestations of Christ connected with this festival, *e.g.* His Baptism. His first miracle.

LESSON III—*continued.* THE VISIT OF THE WISE MEN.

Jew and Gentile, a doctrine which even the Apostles found it hard to understand. Cf. Romans iii. 29; Acts x., xv. Show how Christ's Church is Catholic, not the Church of one race or nation. Show the importance, as bearing on this, of missionary work (S. Matt. xxviii. 19-20). This homage will go on for ever (Rev. iv. 10, 11).

Gentiles
Catholic } to be explained.
Judaism

BLACKBOARD SKETCH.

The Visit of the Wise Men.

1. At the very beginning the call of the Gentiles is foreshown.
   At our Lord's *Birth* we were represented by the wise men.
   At His *Death* by the Roman soldiers.
2. The wise men found the witness of Christ in their daily occupation.
3. The homage of the Gentiles has never ceased; it goes up to the King now; it will continue for ever.
   They cast their crowns before the throne.

CHAPTER II. 13-23

AND when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14. When he arose, he took the young child and his mother by night, and departed into Egypt: 15. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. 16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all [1] the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time [2] which he had diligently enquired of the wise men. 17. Then was fulfilled that which was spoken by Jeremy

[1] the male children.

[2] which he had carefully learned.

13-23. The flight into Egypt.

13. Note the expression here, 'The young child and His mother,' not 'wife and son.' Cf. Isa. xix. 1.

Note here 'the angel.' In S. Luke's Gospel the ministry of angels is more especially insisted on. On this subject see Mason's *The Faith of the Gospel*, chap. iii. § 6; Newman's *Parochial and Plain Sermons*, vol. ii. sermon xxix.

Egypt, a convenient place, from its nearness, from its independence of Herod, and as a Roman province.

This verse has been appealed to as justifying flight in persecution.

15. On this method of interpreting Holy Scripture, see S. Luke xxiv. 27.

This prophecy is from Hosea xi. 1, and is spoken first of God's people Israel. It is then applied by the Holy Spirit to Christ.

Cf. Exod. iv. 22, 23.

16. The slaughter of the innocents could not have involved a great many in a small place like Bethlehem. The number probably did not exceed twenty. See Liddon's *Christmas-tide Sermons*, p. 196.

17. The quotation is from Jer. xxxi. 15, originally written of the Babylonish captivity, and refers to Ramah of Benjamin, which was six miles north of Jerusalem. It was here the captives were collected for

the prophet, saying, 18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not. 19. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20. Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. 21. And he arose, and took the young child and his mother, and came into the land of Israel. 22. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: [1] notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

[1] omit 'notwithstanding.'

their doom (Jer. xl. i): where Rachel is regarded as the mother in Israel, the personification of the race, weeping for them. Rachel's actual tomb was close to Bethlehem, and was a sacred spot (see Gen. xxxv. 19; 1 Sam. x. 2). The meaning therefore would be, as Rachel the mother of Israel wept of old for her children when they were gathered for captivity at Ramah, so her spirit weeps from her Ramah, the high place of her tomb at Bethlehem, for the murdered children around her. Her weeping at Ramah as prophesied, has a deeper fulfilment in her weeping at Bethlehem. See also Liddon's *Christmas-tide Sermons*, p. 195, note *b*.

20. Cf. Exod. iv. 19.

21. S. Joseph may be allowed to choose the town or city, but it must be in the land of Israel.

22. **Archelaus** strictly speaking was never called king, but Ethnarch of a diminished province. But cf. S. Matt. xiv. 9, where the title is given to Herod the Tetrarch. Nine years later Archelaus was banished for oppression.

23. There is no such prophecy to be found in Holy Scripture in so many words. It must be looked upon as giving the sense of prophecy. There have been several interpretations given of these words; the most probable is that which refers them to such passages as Isa. xi. 1; xiv. 19; Jer. xxiii. 5, in connection with a probable derivation of the word Nazareth = 'the house of Branches.'

LESSON IV

The Holy Innocents

MATTER.	METHOD.
1. Their place in the Festivals of the Church. The three commemorations which immediately follow Christmas are S. Stephen = a martyr in will and deed. S. John, evangelist = a martyr in will but not in deed. The Holy Innocents = martyrs in deed but not in will. Innocency is blessed of God: Ps. xxxiv. 12-14; xxxvii. 38; S. Matt. v. 8.	1. Point out that a festival of the Church commemorates the event Holy Innocents' Day. Explain 'innocent,' cf. S. John i. 47; Rev. xiv. 5. Explain 'martyr,' cf. Acts i. 8; xxii. 20.
2. Their suffering. All who came near Christ had to suffer. His Mother (S. Luke ii. 35). The Holy Innocents. S. John Baptist (S. Matt. xiv.). The Apostles. All Christians (S. Matt. xvi. 24). Examples of children called upon to suffer—Isaac, Joseph, the Three Children, etc., Daniel, cf. also Jairus's Daughter and 2 Kings iv. 8-37.	2. 'The Innocents' not treated harshly by God. Heb. xii. 6; Wisdom iv. 10-14.
3. Their reward. Great was the reward of these children: they would never have been heard of but for this: they might have grown up to be amongst those who crucified Christ. Thousands have worked all their lives, and in vain, for the renown that the Innocents obtained. Above all, their place is amongst the most honoured of the saints of God.	3. Cf. note at end of 'The Ministration of Public Baptism of Infants' (P.B.) about children—'undoubtedly saved.' Contrast with the weary lives in search of renown; and lead children to see that the Innocents were gainers, not losers, by their deaths.

BLACKBOARD SKETCH.

The Holy Innocents.

Directly after Christmas Day we think of death.

A man's death is sad enough; a child's death seems more sad still; but if the child be taken from the evil to come, it is a blessing.

They who follow Christ must not be afraid to suffer.

He who bears the cross shall win the crown.

CHAPTER III. 1-17

IN those days came John the Baptist, preaching in the wilderness of Judæa, 2. And saying, Repent ye: for the kingdom of heaven is at hand. 3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, 6. And were

1-17. **Preaching of S. John Baptist.**

1. **John the Baptist.** This title is used in the Gospel addressed to the Jews, as already familiar.

Preaching—proclaiming like a herald.

It is at this point that the Synoptic Gospels (so called because they proceed in the main upon a common outline) begin their common narrative. S. Mark i. 1-8; S. Luke iii. 1-17. Cf. Acts i. 22.

In the wilderness of Judæa. Rather a thinly populated place than a desert. S. John had grown up in these parts (S. Luke i. 80).

2. **Repent ye**—'Change your mind and purpose, turn.' For 'Repentance' and 'Conversion,' see Mason, *The Faith of the Gospel*, chap. x. 6.

The kingdom of heaven is a phrase peculiar to S. Matthew. The other Evangelists use more often, as does also S. Matthew himself, in some places, the phrase 'the kingdom of God.' Cf. Dan. vii. 13, 14. And for 'the kingdom,' see Liddon, *Bampton Lectures*, lect. iii. at the beginning.

3. These are the words of the Evangelist, not of S. John, and the reference is to Isa. xl. 3.

4. Cf. the description of Elijah in 2 Kings i. 8.

For locusts, see Levit. xi. 21. They are still used as an article of food by the poor in Palestine and Syria. See *The Land and the Book*, p. 665.

For the wild honey, see 1 Sam. xiv. 25; Deut. xxxii. 13. Cf. also 'the Land flowing with milk and honey.'

6. Note there was a baptism of proselytes among the Jews.

The difference between the baptism of S. John and the baptism of Christ is insisted on in v. 11, and in Acts i. 5, xix. 4.

The Christian Baptism is a Sacrament. Cf. the definition of Sacrament in the Church Catechism and in Article xxv. Note especially in the Article the term 'effectual signs.' S. John's baptism was symbolical only.

Confessing their sins. Probably according to the force of the term used, this implies more than a general confession of sinfulness. See Book

baptized of him in Jordan, confessing their sins. 7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O [1] generation of vipers, who hath warned you to flee from the wrath to come? 8. Bring forth therefore fruits meet for repentance: 9. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with*

[1] offspring.

of Common Prayer, the 'Exhortation to Holy Communion,' also the 'Office for the Visitation of the Sick.' Cf. also as regards Christian Baptism: 'I acknowledge one Baptism for the remission of sins.'

7. For a general account of the Pharisees and Sadducees, see Ellicott's commentary on this passage. See their doctrine contrasted in Acts xxiii. 8. S. Luke vii. 30 tells us that the Pharisees rejected S. John's baptism.

The name **Pharisees**=the separated ones. They are supposed to be the same as the Assideans, 1 Macc. ii. 42, and were a living protest against heathen practices. They were eager missionaries, S. Matt. xxiii. 15. Cf. also the life and conduct of Saul the Pharisee, Acts xxiii. 6. See also S. John iv. 1; vii. 47; ix. 13; xii. 42; see also S. Matt. xvi. 6. Cf. also our Lord's estimate of them in S. Matt. v. 20; S. Luke xviii. 10. For a good Pharisee, see S. John iii. 1; and see also S. Matt. xxiii. 23.

The name **Sadducees** is said to be given them as being followers of Zadok, a name familiar in the Old Testament. They formed the High Priestly party, Acts v. 17. And they are described in S. John's Gospel as the Chief Priests, who took the most prominent part in putting Christ to death, S. John xii. 11; xviii. 35; xix. 15.

For our Lord's estimate of them, see S. Matt. xvi. 6; xxii. 23. They were politically well disposed both to the Roman governor and to the Herods.

8. By coming to baptism you profess repentance; do something therefore to show your change of heart.

9. Cf. S. John viii. 33-39.

11. Cf. the varying expression in S. Luke iii. 16. To loose, tie, and carry the shoe, all belonged to the slave.

fire: 12. Whose fan *is* in his hand, and he will throughly purge his [2] floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. 13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14. But John [3] forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15. And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

[2] threshing-floor.

[3] would have hindered Him.

12. **Whose fan.** The imagery here is from the winnowing-floor. See *The Land and the Book*, pp. 538-540. Cf. also Job xxi. 18; Ps. i. 4; Hos. xiii. 3; Isa. xxx. 24; Jer. li. 2, etc.

All that is not grain will be winnowed away and burned with unquenchable fire.

13. Our Blessed Lord came to 'sanctify water to the mystical washing away of sin' ('The Ministration of Public Baptism of Infants'—P.B.). He also associates Himself thus with humanity, sinless as He was, and comes to Baptism because He had taken on Him human nature.

He thus shows His approval of Divine ordinances, see v. 15. It was also to Him something of the nature of an ordination, giving Him authority and the unction of the Holy Spirit as the Son of Man. See Pearson on the Creed, sect. ii. 99.

14. Cf. S. John i. 33. S. John had not the full knowledge of His Divine Messiahship until the signs which followed His baptism made it clear.

15. **Now**—for this once. The relationship of which S. John spoke of master and servant would follow afterwards.

Us, *i.e.* 'Me and thee,' or it may mean 'all mankind.'

Righteousness—the requirements of the law.

16. S. Luke, chap. iii. 21, speaks of our Blessed Lord here as 'praying.' It was as He prayed, and during and after His baptism as He came up out of the water, that the Holy Ghost descended in bodily shape like a dove, and a voice came from heaven. The Holy Spirit descended, *i.e.* not only in the manner of a dove, but in the actual shape of a dove: symbolising thereby the gentleness of Christ's coming ministry.

17. The voice from heaven is three times uttered. Here, at the Baptism; again at the Transfiguration, S. Matt. xvii. 5; and again in the Temple, S. John xii. 28.

The actual words here spoken are differently reported in the records of the three Evangelists, S. Matthew, S. Mark, and S. Luke; each apparently giving the sense and not the actual words which were said.

Note here the manifestation of each Person of the Holy Trinity.

LESSON V

S. John Baptist

MATTER.	METHOD.
1. **His birth.** He was the subject of prophecy equally with the Messiah: Isa. xl. 3; Mal. iv. 5. He came of the sacred tribe of Levi. He was typified by Elijah. His actual birth was miraculous: S. Luke i. 8. The angel Gabriel appeared: S. Luke i. 19. See also the thanksgiving of the Benedictus: S. Luke i. 67-79.	1. The birthday of S. John, and not his death-day, is kept holy in the Church calendar. Show the responsibility of being born into the world at all: S. Matt. xiii. 17. 'Every life that is lived has its message to the world.' Show what it is to be called to prepare the way for Christ.
2. **His ministry.** The preparation for it in the desert: S. Luke i. 80. Cf. the preparation of S. Paul for his work: born a Jew, born a Roman citizen, and educated at Tarsus, a Greek university. S. John's influence over men as shown in S. Matt. iii. Our Blessed Lord's estimate of His work: S. Matt. vii. 18-28; S. Luke vii. 24.	2. Show the importance of preparing for life's work. Home, school, etc. If we give ourselves wholly to God, God will give us work to do. Note the different people who were influenced by him— Soldiers. Publicans. Pharisees. Sadducees. Herod. He ministered to Jesus Christ Himself.
3. **His death.** Describe the circumstances of his death from S. Matt. xiv. 1-12. Cf. the history of the Martyrs. 'The Blood of the Martyrs, the seed of the Church.'	3. Read the Collect for S. John Baptist's Day. His death as fruitful as his life. Cf. S. John xii. 24. Never give up principle. Remember the power of martyrdom and protest.

BLACKBOARD SKETCH.

S. John Baptist.

1. A birth foretold by God means that the life will be specially wonderful, *e.g.* (births foretold)—Isaac—(the type of Christ).
   S. John Baptist.
   Our Lord.

2. No mere human life was more wonderful than this.
   He did a work that none had ever done before nor could do again.

3. Yet no death was more unjust.
   We learn 'constantly to speak the truth,'
   'boldly to rebuke vice,'
   no matter what the consequences may be.

CHAPTER IV. 1-11.

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil. 2. And when he had fasted forty days and forty nights, he was afterward an hungred. 3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4. But he answered and said, It is written, Man shall not live by bread alone, but by

1-11. **The Temptation.**

1. **The spirit,** *i.e.* 'the Holy Spirit.' So S. Mark i. 12, 'The Spirit driveth Him into the wilderness.' So S. Luke iv. 1, 'was led by the Spirit into the wilderness.' It would be wrong, therefore, to interpret 'spirit' as meaning His own spirit, as part of His threefold human nature. See 1 Thess. v. 23.

The wilderness. Tradition assigns as the scene of the Temptation the *Quarantania* situated between the Mount of Olives and Jericho.
The devil, *i.e.* the accuser, the slanderer. See Rev. xii. 10.

2. **Forty days** in the Bible seems to symbolise a time of probation.
Cf. The rising of the flood: Gen. vii. 17.
Moses in the Mount: Exod. xxiv. 18; xxxiv. 28.
The spies searching the promised land: Num. xiii. 25; xiv. 34.
The giant Goliath defying Israel: 1 Sam. xvii. 16.
Elijah's flight: 1 Kings xix. 8.
Nineveh's probation: Jonah iii. 4.
So our Blessed Lord was presented in the Temple after forty days, and stayed on earth forty days before His Ascension.

3. Our Blessed Lord was really tempted, yet being God He could not sin. See Heb. iv. 15. Teachers who wish to study this subject more closely, might well read Hutchings' *The Mystery of the Temptation*, Mill's *Five Sermons on the Temptation*. The subject is also treated in the author's *Counsels of Faith and Practice*, pp. 1-49.

4. All the answers given by our Blessed Lord come from Deuteronomy, viz., vi. 16; vi. 13; viii. 3; x. 20. See, on our Lord's use of the Old Testament, Liddon, *Bampton Lectures* viii. 2*a*. And they are taken from that portion of Deuteronomy in which the principles of the Decalogue are applied to a man's life, some portions of which the Jew conceived to be ordered to be put in his phylacteries, see Deut. vi. 8, and to be taught to every child, see Deut. vi. 7. Our Blessed Lord is therefore laying Satan low with a weapon of His childhood.

every word that proceedeth out of the mouth of God. 5. Then the devil taketh him up into the holy city, and setteth him on a [1]pinnacle of the temple, 6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11. Then the devil leaveth him, and, behold, angels came and ministered unto him.

[1] 'Pinnacle' may also be rendered 'wing,' see R.V.

5. This description of Jerusalem as 'the Holy City' is peculiar to S. Matthew (see again xxvii. 53) in the Gospels. But S. John uses it in Rev. xi. 2; xxi. 2.

The pinnacle or 'the wing' of the Temple may have been the roof of the Royal Porch overlooking the valley of Kidron; or perhaps the top of Solomon's Porch, from which S. James was afterwards hurled.

6. Note the devil quoting Scripture, and how in quoting Ps. xci. 11 he leaves out the words 'In all Thy ways.'

7. The word 'tempt' in the Greek is a very strong word—'Thou shalt not tempt out'—tempt to the bitter end. The sin would have consisted in trying to find out whether God would keep His promise.

8. S. Luke adds 'in a moment of time.' This was not necessarily a miracle on the part of Satan. He shows Him a great landscape, and argues from what is before Him, as from a model, and leads on His thoughts to embrace the whole world.

9. Note again the addition in the account of S. Luke—'For that is delivered unto me; and to whomsoever I will I give it.' And compare S. John xii. 31; Ephes. ii. 2, and the instances of demoniacal possession in the time of our Lord. Here is Satan offering to give up his power, and suggesting redemption without the Cross.

11. **Leaveth Him.** See S. Luke iv. 13; xxii. 28; xxii. 53; and S. John xiv. 30.

Ministered unto Him, *i.e.* waited upon Him with food. Cf. S. John i. 51.

LESSON VI

The Temptation

INTRODUCTION.—Explain the variations which may be traced in the three accounts of the Temptation given in S. Matthew, S. Mark, and S. Luke. Of these S. Mark may be dismissed after noticing the incident in chap. i. 13 which is mentioned by him only (the presence of wild beasts).

Point out that the sequence of the Temptation varies in S. Matthew and in S. Luke, as follows—

S. Matthew.	*S. Luke.*
The Stones.	The Stones.
The Pinnacle.	The Mountain.
The Mountain-top.	The Pinnacle.

Point out that there are more ways than one in which the sequence of any series of events may be recorded. There is, for instance, the order of time, *i.e.* the exact sequence in which one event followed another; and the order of importance, the events being arranged in order of importance as they presented themselves to the mind of the narrator; or there is what is called an ethical sequence, in which the process is traced as bearing on the moral life, and so on. Here, it may be pointed out, S. Matthew is probably following the order of time, *i.e.* giving the events as they actually occurred (see his use of the adverbs 'then,' 'again'). S. Luke, on the other hand, is following the sequence of importance, as temptation bears on a man's soul. The sense being generally the first avenue of temptation; but afterwards Satan may proceed from pride to ambition, or from ambition to pride. Cf. the sequence of evil in 1 S. John ii. 16—'The lust of the flesh, the lust of the eye, and the pride of life.'

MATTER.

1. Temptation.

There are at least three sources of temptation—

God for good.

Gen. xxii. 1.

2 Sam. xxiv. 1.

Cf. S. James i. 13.

Cf. also 'lead us not into temptation,' and v. 1 of this chapter.

The Devil for evil.

Gen. iii.

1 S. Peter v. 8.

Our own weak nature.

S. James i. 14.

For definitions of sin, see the author's *Gospel of Experience*, chap. iv.

METHOD.

1. Describe what is meant by temptation.

The difference between temptation and sin.

> 'Tis one thing to be tempted, Escalus,
> Another thing to fall.'
> *Measure for Measure* ii. 1.

'It belongeth to angels not to feel temptation. It belongeth to devils to feel it, and to sin from very wickedness.

'It belongeth to men to feel it and to conquer.'

Read on this very important point *The Imitation of Christ*, book i. ch. xiii.

LESSON VI—*continued*. THE TEMPTATION

MATTER.	METHOD.
2. The Person tempted. Jesus Christ. The sinless Son of God. Therefore no one is exempted. Temptation not a sign of wickedness, or a cause of wickedness, if it be not sought after, and if it be resisted. Cf. the distinction made in the Baptism Service. 'Dost thou . . . renounce . . . so that thou wilt not *follow* nor *be led* by them?' We *follow* temptation when we seek it. We are *led* when we yield. The temptation in the case of our Blessed Lord was purely external, there was no evil desire to meet it half way. The more we become like Christ, the more will temptation be also to us external.	2. And read 1 S. John iii. 4. See also Liddon, *Some Elements of Religion*, p. 153, first edition. For the sinlessness of Christ, see Liddon's *Passion-tide Sermons*, sermon 1. For the deeper questions as concerning the reality of His temptation, see Hutchings, referred to above, the author's *Religion*, p. 119.
3. The tempter. Note the significant names given to the evil spirit— The Devil—the accuser. Satan—The adversary. The Serpent. The Liar. The Murderer. The Father of Lies. He is not omnipotent, nor omniscient, but with his evil spirits tempts every man.	3. The devil a real person, not a principle of evil. See author's *Religion*, p. 129, etc. Cf. 1. Chron. xxi. 1; Job i. 6; ii. 1; Zech. iii. 1, 2; Wisdom ii. 24; and New Testament *passim*. He can be resisted, and we have promised to do so at Holy Baptism, and again at Confirmation.
4. The mode of temptation. The first temptation was a temptation to make the sense of hunger a reason for forgetting God. God had placed Him in the desert, God would feed Him, as He did by angels, at the proper time. Hunger is worked upon as a temptation to disobedience.	4. First temptation through the appetite. Solemnly warn as to the awful power of this temptation. Cf. Noah, Joseph, who resisted, Eve, David, who did *not*. Warn against the dangers of love of comfort, love of ease. Cf. Parables of the Rich Fool, Dives and Lazarus. *N. B.*—There is no subject in which children require more careful and solemn warning than this.
In the second temptation, the appeal is made to presumption: to cast Himself down, because He was the Son of God.	Second temptation to spiritual presumption. We ought not to expect God to work miracles for us without reason. He has given us the way of sal-

LESSON VI—*continued.* THE TEMPTATION

MATTER.	METHOD.
	vation in His Church, Baptism, Confirmation, Holy Communion, Prayer, Bible, etc. We must use these, and not expect God to treat us after our own fancies. We must look for stairs, not angels, to help us in life's dangers.
In the third temptation, the appeal is to pride.	Third, temptation to *pride*. Cf. S. Luke ix. 25.
5. The modes of resisting temptation.	5. (1) The felt Presence of God.
(1) The practice of the presence of God very important. 'Thou God seest me.' Cf. Enoch: Gen. v. 22. Joseph: Gen. xxxix. 2. David: 1 Sam. xvii. 46.	
(2) Fasting. See S. Luke v. 35; S. Matt. vi. 16, etc. Read also the 'Table of the Vigils, Fasts, and Days of Abstinence to be observed in the year.'—P. B.	
(3) Retirement. See also S. John v. 13; S. Luke v. 16; S. John vi. 15.	
(4) The use of the Bible. See Ephes. vi. 17. Collect for second Sunday in Advent.	

BLACKBOARD SKETCH.

The Temptation.

1. God tempts to do us good.
   Satan tempts to do us harm.
2. 'By Thy Baptism, Fasting, and Temptation, good Lord deliver us.'
3. 'A roaring lion seeking whom he may devour.'
4. Satan's points of attack are the *body*, *soul*, *and spirit*.
5. The Christian's weapons are—
   (1) The knowledge that 'Thou God seest me.'
   (2) Fasting.
   (3) Getting out of the way of temptation.
   (4) The Bible and all the means of grace.

CHAPTER IV. 12-25

[1] was delivered up.

NOW when Jesus heard that John [1] was cast into prison, he departed into Galilee; 13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14. That it might be fulfilled which was spoken by Esaias the prophet, saying, 15. The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; 16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. 17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. 18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother,

12-25. **Ministry in Eastern Galilee.**

12. There is a great break in the history which has to be supplied between verses 11 and 12. Here must be inserted S. John i. 29-51; ii. 1-12; ii. 13-iii. 36; iv. 1-42; iv. 43-54; and v. 1. This verse implies a ministry in Judæa, although it is not described, or at least it does not exclude it. The imprisonment of S. John Baptist is described later (S. Matt. xiv. 3-5) in connection with his death.

13. For our Lord's reason for leaving Nazareth, see S. Luke iv. 16-30.
Capernaum is on the sea of Galilee, the home of S. Andrew, S. Peter, S. James, and S. John. See also S. John iv. 46-54.

14. Another Old Testament citation from Isa. ix. 1-2. It is rendered freely from the Hebrew without any regard to the Septuagint. It is as if S. Matthew were looking back on the change which had come over Capernaum and trying to account for it.
S. Matthew speaks of *the sea* of Galilee, or *the sea*.
S. Luke alone speaks of the lake of Gennesaret, or the lake.
S. John alone of the sea of Tiberias.
The Old Testament name for it being sea of Chinnereth.
See Num. xxxiv. 11, and Josh. xii. 3.

18. See S. John i. 35-43, which shows they had already accepted Him as the Christ. For this call, see also S. Luke v. 1-11; S. Mark i. 16-20. For the different stages of the call, see Luckock's *Footprints of the Son of Man*, vol. i. chap. 5. They had been first invited to occasional companionship, then they had returned to their occupation. Here is their completed call, previous to their ordination. S. Matthew's and S. Mark's narratives are really condensed accounts of what happened. S. Luke's narrative must be read into them.

casting a net into the sea: for they were fishers. 19. And he saith unto them, Follow me, and I will make you fishers of men. 20. And they straightway left *their* nets, and followed him. 21. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22. And they immediately left the ship and their father, and followed him. 23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were [2]lunatick, and those that had the palsy; and he healed them. 25. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

[2] epileptic.

21. **Mending their nets.** This fits in well with the strain on the nets mentioned by S. Luke.

22. S. Mark mentions the presence of 'hired servants.'

23. **Synagogues**—places where the Jews used to assemble for religious purposes after the return from captivity. There were synagogues in every large town (see Acts ix. 2, 20). The people assembled here on the Sabbath. We may gain some idea of the proceedings in them by what is recorded in S. Luke iv. 16.

Officers in the synagogue are mentioned in S. Luke viii. 49; xiii. 14; Acts xviii. 8, 17; S. Luke vii. 3; iv. 20. See also S. Matt. xxiii. 6, and the whole excellent note in Alford's Greek Testament on S. Matt. iv. 23.

24. For the miracles of our Blessed Lord, see Liddon's *Bampton Lectures*, lect. iv.

Syria, answering to 'all the region round about Galilee' of S. Mark i. 28.

For 'Demoniac possession,' see excursus on notes to S. Matt. iii., Ellicott's *New Testament Commentary for English Readers.*

25. **Decapolis.** Immediately after the conquest of Syria by the Romans, B.C. 65, ten cities were endowed with special privileges. Gadara, Gerasa, Damascus are the only three whose names occur in New Testament. The name Decapolis, however, was given to a large district extending along both sides of Jordan, in the neighbourhood of the sea of Galilee.

CHAPTER V. 1-16

[1] the mountain.

AND seeing the multitudes, he went up into [1] a mountain: and when he was set, his disciples came unto him: 2. And he opened his mouth, and taught them, saying, 3. Blessed *are* the poor in spirit: for their's

The Sermon on the Mount.

This sermon extends from chap. v. 1 to chap. vii. 28, and may be thus analysed—

1. v. 2-17. The ideal life of the kingdom of heaven.

2. v. 17-vi. 19. The contrast between the righteousness insisted on by Christ, in His new law, and that which passed for righteousness in the religious world of the time.

(*a*) As exemplified in the treatment of the Commandments (chap. v. 17 to end).

(*b*) As seen in three great exercises of religious life—Almsgiving, Prayer, and Fasting (chap. vi. 1-19).

3. Warnings against the love of this world's good things as fatal to a religious life (chap. vi. 19 to end).

4. Isolated precepts of Christ's new kingdom (chap. vii. 1-28).

See on this sermon, Liddon's *Bampton Lectures*, lecture iii.

In what relation does this sermon stand to that in S. Luke vi. 20 to end of the chapter?

There are three main answers given to this question—

(1) That the two sermons are the same, differently reported.

(2) That they are wholly distinct.

(3) That S. Luke's sermon is a condensed report only, certain portions being left out as not suitable to the immediate needs of the people for whom he wrote.

As against their being identical, the time given by S. Luke is different and the place is different, this being spoken on a mountain, that on a plain, but 'plain' may only mean a level place, a plateau below the mountain top. There are, however, many points of difference in the narratives themselves; of the 107 verses in S. Matthew, S. Luke only gives 30. His beatitudes are four, and are balanced by four woes; and the arrangement of the sayings is sometimes very different. See S. Luke vi. 39, 40, where the precepts are preceded by certain sayings which do not occur in S. Matthew. Sayings from the sermon are scattered about in S. Luke, *e.g.* S. Luke xiv. 34; xvi. 18, etc.

On the whole, perhaps, it is best to consider that the two evangelists refer to the same sermon, each giving, indeed, an incomplete account, but each so much as suited his immediate purpose. S. Luke not attempting to record it in its proper chronological position; and the one describing the place as a mountain, the other as a level place on the mountain. See S. Luke, R.V., vi. 12, 17.

1. **The mountain.** Either some well-known hill, or the hill country as opposed to the plain. Tradition points to Mount Hattin as the scene of the sermon.

is the kingdom of heaven. 4. Blessed *are* they that mourn : for they shall be comforted. 5. Blessed *are* the meek : for they shall inherit the earth. 6. Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled. 7. Blessed *are* the merciful : for they shall obtain

3. In the corresponding verse in S. Luke's version, 'poor' is not qualified by the additional 'in spirit.'

Poverty may take three forms—

(1) Actual poverty, without poverty of spirit.

(2) Actual poverty combined with poverty of spirit.

(3) Actual wealth, yet combined with poverty of spirit.

Actual poverty stands in the same relation to poverty of spirit as humiliation does to humility.

Poverty of spirit means, therefore, the spirit which owns its dependence on God, and may come to mean very much the same as humility. The kingdom of heaven is the promise given in this beatitude and in the last. They that so lose their life shall find it; they who are prepared to give up all to follow Christ shall 'receive manifold more in this present time' (S. Luke xviii. 30), and shall have 'treasure in heaven' (S. Matt. xix. 21). And so 'the desire of wisdom bringeth to a kingdom' (Wisdom vi. 20).

4. The Beatitude of the Mourners.

Life is not of necessity to be gloomy, but as sinners we must expect chastisement; as sick, bitter medicine; as Christians, to bear the Cross; and we must all know something of the sorrow of penitence, and the sorrow of sympathy with others. Cf. Heb. xii. 6.

Comforted. This reminds us of Him, Whose name is the Comforter; and cf. S. Luke ii. 25.

5. **Meekness**, not little-mindedness, but a true conception of our own unworthiness, and a hatred of self-assertion. To be meek is to submit the will, the intellect, the conduct of life to discipline, and to be able to restrain anger. This beatitude is directly taken from Ps. xxxvii. 11. Cf., as examples of meekness, the Blessed Virgin Mary: S. Luke i. 51, 52; Moses: Num. xii. 3; S. Paul: 2 Cor. vi. 9, 10; and cf. Ps. xviii. 35, A.V.

Those who are gentle and meek have a true grasp of the earth, both in long possession and in extent of possession.

6. **Hunger and thirst** may here be taken as symbols of want of satisfaction, and indicate the longing for personal righteousness, the highest form of righteousness (cf. S. Matt. xix. 20, 21), the longing for righteousness in the world. The reward is fulness of joy. Ps. xxxvi. 8; Prov. xiv. 14.

7. **Mercy** is a great attribute of God (Ps. xxv. 10; Exod. xxxiv. 6). It is a willingness to spare and save, to be kind and compassionate.

We must show mercy, to ourselves, to our neighbours (cf. S. Luke x. 37), to the lower animals (Prov. xii. 10).

And mercy is the reward of mercy. Cf. 'Forgive us our trespasses, as we forgive them that trespass against us.'

mercy. 8. Blessed *are* the pure in heart: for they shall see God. 9. Blessed *are* the peacemakers: for they shall be called the children of God. 10. Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. 11. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. 12. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you. 13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14. Ye are the light of the world. A city that is set on an hill cannot be hid. 15. Neither do men light a [2]candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the

[2] read 'lamp' for 'candle'; 'lampstand' for 'candlestick.'

8. **Purity of heart** is the privilege of the Christian; it is also necessary to his life. For the heart (cf. S. Mark vii. 21; Prov. iv. 23), and for the whole subject, see notes of lesson below.

9. '**Peace** is the tranquillity of order'—S. Augustine.
God is the great Peacemaker—Isa. ix. 6; Acts x. 36.

10. **Persecution** has three characteristics.
(1) It is persistent, it follows after and dogs the footsteps.
(2) It is undeserved, it is 'for righteousness' sake,' 'the cause makes the martyr, not the punishment.'
(3) It is sharp, *i.e.* it is more than a vexatious annoyance.
Note the promise attached to the last is the same as that attached to the first beatitude, viz. the kingdom of heaven. There is something royal in suffering with Christ; suffering leads to triumph; 'no cross, no crown.' And suffering is rewarded hereafter, see v. 12.

11. For examples of persecution, see Acts xxi. 28, and cf. the charges brought against the early Christians as a reason for their persecution.

12. As examples among the prophets, Zechariah is martyred, 2 Chron. xxiv. 21; Jeremiah is persecuted, Jer. xi. 21; and the prophets in Ahab's time were put to death, 1 Kings xviii. 4.

13. Some people are rash enough to accuse our Lord of inaccuracy, as if salt never lost its savour, but see Thomson, *The Land and the Book*, p. 381. Christians are to be like salt which preserves and heals. Cf. 2 Kings ii. 21 and Colos. iv. 6.

15. The actual words here used are 'lamp' and 'lampstand.' The bushel was a wooden measure nearly equivalent in its contents to the English peck.

house. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

16. *So* shine, *i.e.* in like manner, like the lamp on the lampstand, not '*so* shine—*that*.'

LESSON VII

Purity of Heart

MATTER.

1. The Value of Innocency.

Quote the passage in 'the duty towards my neighbour' which bears on this. See also Ps. xxxvii. 38, P.B. See Illingworth, *University and Cathedral Sermons*, for a sermon on the unusual subject of 'Innocence.' See Ecclus. xix. 22; Rom. xvi. 19.

2. God's punishment on a foul life.

(*a*) Examples: Sodom and Gomorrah, see S. Jude 7. Israel, Num. xi. 34. The extirpation of the Canaanites. The overthrow of the Roman Empire when it had become enervated with luxury.

Of individuals, Eli, who did not reprove the sins of his sons. David, 2 Sam. xii. 10.

See also 1 Cor. iii. 16, 17; Rev. xxi. 27.

(*b*) Examples of this to be found in Saul, 1 Sam. xxviii. 6; Balaam, Num. xxiii., etc.; Hophni and Phineas; Simon the Sorcerer, Acts viii. 21, 22, etc.; 1 S. John iii. 6.

METHOD.

Note, this is a difficult question only to be attempted by senior teachers, and with the greatest caution, yet not to be shirked. 'A quiet simple statement of the sinfulness of the sin and a few of the plain texts from S. Paul saved me.'—*Life of Edward Thring*, ii. 156; see also his *School Methods*, vol. ii. ch. v.

1. Show that purity is a treasure to be guarded at any cost. Show the value of a pure and innocent life, notable examples being Joseph and Samuel. Show that a child can keep innocency in the most adverse surroundings. Illustration: the Blue Rhone and the muddy Arve, which flow together for two miles without mingling.

(*a*) Show in history how some of God's severest punishments have overtaken nations and people who have given way to uncleanness.

(*b*) Show the punishment which is implied in not being able to see God.

LESSON VII—*continued.* PURITY OF HEART

MATTER.	METHOD.
3. Purity of heart. The heart represents the seat of the affections, and generally the higher governing power in a man's nature.	3. Our Blessed Lord requires purity of heart.
(*a*) Eve (Gen. iii.) is an example of evil curiosity leading into sin. 'No man or woman can preserve that priceless jewel (innocence) who has not fought the temptation to curiosity in one or more of its many forms, and known something of the bitter struggle to bring every thought into captivity to Christ.' —Illingworth.	(*a*) Show the danger of curiosity; the danger of evil thoughts. The Trojan Horse a good illustration of the danger of curiosity. See author's *Religion*, p. 166.
(*b*) The malice of evil thoughts. They constitute a hot-bed of infection. 'O Lord, cleanse my memory' —the prayer of a saint of God. 'Do not teach me to remember, teach me to forget.'—Themistocles.	(*b*) 'Keep thy heart with all diligence; for out of it are the issues of life.'—Prov. iv. 23. 'Out of the heart proceed evil thoughts.'—S. Matt. xv. 19. Illustration: The land spring from within, not the Severn from above, nearly stopped the making of the Severn tunnel.
4. The Reward. The vision of God. See Rev. xxii. 4. As an example, cp. S. John xiii. 23; Rev. i. 9, 10. It is said that a thread across a telescope will hide a star of considerable magnitude.	4. A capacity for greatness, for higher joys, a capacity for heaven at last. Cp. 'The Holy Grail' and Sir Galahad.—Tennyson.

On blackboard simply write in large letters, 'Blessed are the pure in heart: for they shall see God.'

CHAPTER V. 17-48

THINK not that I am come to destroy the law, or the prophets: I am not [1] come to destroy, but to fulfil. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be [2] fulfilled. 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. 20. For I

[1] I came not.

[2] till all things be accomplished.

17-48. In this section we see—

'The general relation of the new law which He is promulgating, to the law that had preceded it. The vital principle of His legislation, namely, that moral obedience shall be enforced, not merely in the performance of, or in the abstinence from, outward acts, but in the deepest and most secret springs of thought and motive, is traced in its application to certain specific enactments of the older law' (Liddon).

18. **Verily**, lit. Amen. See Church Catechism, 'And therefore I say, Amen, so be it.' See 1 Chron. xvi. 36.

Note here again our Blessed Lord's testimony to the Old Testament. On this subject read *Christus Comprobator*, Bishop Ellicott, and sermon on 'The Worth of the Old Testament,' Dr. Liddon.

One jot=the Hebrew Yod, the smallest letter in the alphabet.

Tittle means a minute point, of the turns and bends by which one letter is distinguished from another. It is shown in the difference between ד (*d*) and ר (*r*): while heaven and earth shall last, no single point of the law shall pass away unless and until it be fulfilled.

19. Note this verse for the fact that there will be different degrees of bliss in the kingdom of heaven. See 1 Cor. iii. 11-15; and Bishop Bull, sermon vii.; also S. John xiv. 2; 1 Cor. xv. 41, 42; 2 Cor. ix. 6.

See on the whole subject of our Blessed Lord's teaching as to the law, Ellicott's *Christus Comprobator*, chap. v.

20. **The Scribes.**

'The office of Scribe was fourfold. He was the schoolmaster, the interpreter of Scripture, a consulting lawyer, and a keeper of the public records.'—Luckock.

The Scribes and Pharisees are mentioned together, because the oral law as expounded by the Pharisees, as well as the written law, was part of their teaching.

The word Scribe has a different meaning in different parts of the Bible.

say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 21. Ye have heard that it was said [3] by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22. But I say unto you, That whosoever is angry with his brother [4] without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

[3] to them.

[4] omit 'without a cause.'

The word = simply 'a writer,' and so in Old Testament is used of a public secretary. See 2 Kings xix. 2.

Then as the writer or copyist of Holy Scripture, see Jer. xxxvi. 4; Neh. viii. 1.

On the return from Babylon the Scribes became a recognised order, busied in transcribing the sacred books.

Then from being transcribers and readers of Scripture they naturally became its expositors.

And so, finally, the public teachers.

For the Scribes as teachers, see S. Matt. vii. 29; xxiii. 2, 3; S. Mark i. 22.

As interpreters, see S. Matt. ii. 4-6.

As consulting lawyers, S. Matt. xvii. 10; xxii. 35, compared with S. Mark xii. 28, 34.

As keepers of the public records, S. Matt. xiii. 52.

The Scribes were one of the three constituent parts of the great Sanhedrin: S. Matt. xxvi. 3; S. Mark xiv. 53.

21. **To them of old time.** Our Lord is speaking here of the insufficiency of the exposition of the law in ancient times.

The judgment here referred to is that of the local courts established in every city. See Deut. xvi. 18.

22. If **without a cause** must be omitted from the text, we still must understand it, or else interpret 'anger' to mean rash, uncontrolled anger. Because there is a right use of anger recognised in Holy Scripture. See Ephes. iv. 26; S. Mark iii. 5; Acts v. 3, 9; xiii. 10. See also Eli punished for the want of it: 1 Sam. iii. 13.

His brother: the real corrective of bad anger is given in one word. See Acts vii. 26.

Raca = vain man, an expression of contempt.

Fool = an expression of malignant hatred. See Ps. xiv. 1.

Judgment. See above.

The Council or Sanhedrin, the great court of the Jewish nation, which took cognisance of cases by blasphemy, and could order death by stoning. See Acts vi. 13.

23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26. Verily I say unto thee, Thou shalt by no means come out thence,

Hell fire. Literally the Gehenna of fire, *i.e.* the valley of Hinnom, SE. of Jerusalem. See Josh. xviii. 16; Isa. xxx. 33; 2 Kings xxiii. 10. 'Of fire,' because it was the place where the refuse of the city was burned, and so came to be regarded as a type of Hell.

The sense of the whole passage is probably this: All vain and senseless anger is murder. Anger may be shown in different ways, and may be punished by God with varying degrees of punishment, just as various offences are punished by varying penalties among the Jews. A mere sin of angry feeling ranks in God's sight as one of those offences of which the Jews take cognisance in their local courts. (So we speak of a police-court offence.) If this goes on to find its vent in a contemptuous expression, it ranks in God's sight as one of those offences which come before the Sanhedrin. (So we speak of an assize case.) If it goes further still, it ranks with those offences which the Jews treated with utter infamy. (So we speak of a capital crime.) That is, three well-known varieties of punishment are used as types of the punishments inflicted by God on rash anger.

Note further that we must not suppose our Lord to be condemning particular expressions—'Raca,' 'Fool'—but the spirit in which these or other expressions are used. See S. Matt. xxiii. 17; 1 Cor. xv. 36.

23. **Ought against thee.** For the turn of ideas here suggested, cf. S. Luke x. 36.

25. The illustration here is borrowed from what in Roman law is known as '*actio in viâ*' ('the suit in the way'). If any man had a charge against another, he might summon him to appear before the magistrate. Force might be used if a man refused to go. On the way there, the law recognised an amicable settlement; once there, the law must take its course.

The adversary = Those whom we have wronged.
The way = This life.
The judge = God, the Judge of all.
The officer = Those who execute God's judgments.

26. This may mean an endless punishment, as of a debt which never can be paid.

Or it may mean that some sins may be expiated in the intermediate state.

till thou hast paid the uttermost farthing. 27. Ye have heard that it was said [5] by them of old time, Thou shalt not commit adultery: 28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29. And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. 30. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. 31. It hath been said, Whosoever shall put away his wife, let him give her a writing

[5] Omit 'by them of old time.'

27-30. Another example of the deeper exposition of the law by Jesus Christ in the law as to adultery.

The seventh commandment can be broken by an evil look, as the sixth commandment can be broken by a harsh word.

28. **To lust after her**, *i.e.* with the deliberate intention. Cf. the lingering look of Lot's wife upon Sodom, Gen. xix. 26.

Our Lord here condemns also all forms of evil curiosity in books, plays, and the like. Cf. 2 S. Pet. ii. 14.

29. **Offend.** Here as elsewhere in the Gospel = 'causes to stumble.'

30. The meaning of the verse connected with preceding verse is 'resist the first beginnings of evil; part with anything as dear as an eye or a hand, if it causes you to sin.'

See in this connection a suggestive chapter in Drummond's *Natural Law in the Spiritual World*, entitled 'Mortification.'

Note here again 'Gehenna,' the place or punishment which corresponds to the burning in the valley of Hinnom. (See *Handbook on S. Mark.*)

31-32. Example from the law of divorce; this should be compared with S. Matt. xix. 3-9, where see note.

Here it will be sufficient to notice—

(1) That there are two kinds of divorce—

(*a*) A separation during the lifetime of either party, remarriage with any other being impossible to both.

(*b*) A severing of the marriage bond by a legal process, so that each party is free to marry again.

The first is lawful in certain cases.

The second is impossible, because marriage is not a contract, but a state entered into by contract, which like fatherhood or sonship is unalterable.

of divorcement: 32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. 33. Again, ye have heard that it hath been said [6] by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37. But let your communication be, Yea,

[6] to them of old time.

(2) Our Lord here appears to recognise a case in which divorce is permissible, when the woman has been faithless to her husband. This, however, is denied by many interpreters. See *Holy Matrimony*, by Canon Knox Little, in the Oxford Library of Practical Theology. See also 1 Cor. vii. 11.

(3) That which most concerns the ordinary reader to notice is, that the whole of the Western Church (and no part of it more strongly than the Church of England), with this passage and others before her, has decided in the strongest terms that all divorce from the marriage bond is impossible.

Cf. the marriage service—

'Who . . . didst teach that it should never be lawful to put asunder those whom Thou by matrimony hadst made one.'

And also see Canons 105, 106, 107.

(4) In the year 1857 a divorce act was passed by the State, without the sanction of the Church, allowing divorce in certain cases.

So that divorce is at present legal by the law of the State, but is forbidden by the law of the Church. It is impossible to recognise those who obtain so-called remarriage by the laxity of the Church as man and wife in the sight of God.

33-37. **The law concerning oaths.**

Our Lord must not be taken to condemn here all oaths, as, *e.g.*, in a Court of Justice. But *as between Christian brethren* a simple 'yea' or 'nay' should be sufficient. Whatsoever, in this brotherly intercourse, is more than this, cometh of the Evil One, the Liar, and all the distrust which he has sown in the hearts of brothers.

Oaths ought to be unnecessary between Christians.

Cf. S. James v. 12. See also Article xxxix. As to our Lord's own habit, see S. Matt. xxvi. 63, 64.

See also Rom. i. 9; 1 Cor. xv. 31; 2 Cor. i. 23; Galat. i. 20; Philipp. i. 8. The Jews held that oaths 'to the Lord,' *i.e.* those which appealed to God, were binding; those appealing to heaven, earth, Jerusalem, the

yea ; Nay, nay : for whatsoever is more than these cometh
7 of the evil one. 7 of evil. 38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth : 39. But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also. 40. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. 41. And whosoever shall compel thee to go a mile, go with him twain. 42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; 45. That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on

head, etc., were not. Our Lord shows how all these oaths are really referrible to God, and must all equally be kept; but the law of the Christian brotherhood is not to swear at all.

38-42. **The law of retaliation.**

38. This was the public law of just retribution, a check on mere private love of revenge. This was the limit of the penalty.

But it was never meant to govern the rectification of injuries in private life, as between brother and brother.

Once more the command which our Lord gives is to govern the actions of those who are Christian brethren, members as it were of a family ; not the actions of nation against nation, or of public justice against offenders, or of private justice against those who violate the laws of Christian brotherhood. For our Lord's own action, cf. S. John xviii. 22. See also Acts xvi. 37 ; xxiii. 3.

42. This principle of giving is best illustrated by the way in which the good God gives to His children, in fulfilment of His promise (S. John xiv. 14) ; and again we must understand it as of a precept of Christian dealing with Christian, of one who knows how to give dealing with one who knows how to ask.

> 'Neither a borrower nor a lender be :
> For loan oft loses both itself and friend,
> And borrowing dulls the edge of husbandry.'

43-48. **The law which regulates loving and hating.**

43. There is no such precept in the Bible as 'hate thine enemy,' which shows that our Lord is dealing with unauthorised additions to the law.

the unjust. 46. For if ye love them which love you, what reward have ye? do not even the publicans the same? 47. And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so? 48. Be [8] ye therefore perfect, even as your Father which is in heaven is perfect.

[8] ye therefore shall be perfect.

46. **The publicans**, put as the typical example of all that the Jew despised. The publicans proper were wealthy Romans, of the rank of knights, who farmed the revenues of the provinces. Those who are called publicans in the Gospels are their underlings, who collected the taxes for them, themselves making a profit; and when they belonged to the Jewish race became doubly despicable, for their want of patriotism, and for their extortion.

CHAPTER VI. 1-18

[1] *righteousness.*

TAKE heed that ye do not your [1] alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, [2] They have their reward. 3. But when thou doest alms, let not thy left hand know what thy right hand doeth: 4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee [3] openly. 5. And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they

[2] 'They have received their reward,' so at v. 6 and v. 16.

[3] Omit 'openly,' and at v. 7 and v. 18.

1-18. **The right use of almsgiving, prayer, and fasting.**

1. **Righteousness,** or right dealing, referring not to alms only but to the three specified duties.

To be seen of them, with *a view* to be seen of them. It would be equally wrong to give up any of the three duties mentioned, because we could not avoid our actions being seen.

2. **Alms.** Derived from the Greek word which signifies an act of mercy, now confined to gifts of money. The word is used in the prayer for the Church in the office of Holy Communion.

Hypocrite, literally = 'an actor,' *i.e.* one who plays a part, who pretends to be something he is not. 'Hypocrisy is the homage which vice pays to virtue.'—Massillon.

They have their reward = they have already received it; they have got that which they were seeking—the applause of men. There is nothing more to come.

The synagogues. These were places of meeting for religious purposes among the Jews. (See also S. James ii. 2.) The origin of the synagogue is probably to be traced to the exile, in the abeyance of the worship of the Temple. In later years, we find that wellnigh every town and village had in it one or more synagogues. See note on p. 29, chap. iv. 23.

The worship of the synagogue was as far as possible a reproduction of the worship of the Temple, without sacrifice however; and several features of it have reappeared in the worship of the Church. See article in Smith's *Dictionary of the Bible.*

may be seen of men. Verily I say unto you, They have their reward. 6. But thou, when thou prayest, enter into thy [4]closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 7. But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. 8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. 11. Give us this day our daily bread. 12. And forgive us our debts, as we forgive our debtors. 13. And lead us

[4] *inner chamber.*

7. Lit. '**utter mere jangling sounds**'—unmeaning words; this is not directed against repetition of the same words. See S. Matt. xxvi. 44.

8. Compare Collect at the end of the service for Holy Communion beginning 'Almighty God, the fountain of all wisdom,' etc.

9. **The Lord's Prayer.**
In this prayer there are three petitions relating to God, and four relating to man.

Our Father. Cf. Exod. iv. 22; Isa. lxiv. 8; Hosea xi. 1; Galat. iv. 6.

Hallowed be Thy Name. 'The revealed name gathers up and expresses for man just so much as he can apprehend of the Divine Nature.'—Dr. Westcott.
See also Exod. vi. 3.

11. **Our daily bread.** The word translated 'daily' is a new word, only used here and in the parallel passage of S. Luke;
And has been taken to mean (1) bread for the day now coming; (2) bread for the morrow; (3) or bread for our bodily needs; (4) or super-substantial bread, *i.e.* bread for the inner life.
For the ordinary interpretation 'daily,' cf. Prov. xxx. 8.

12. Lit. '**as we have forgiven**' already before we come.

13. **Lead us not into temptation.** Cf. S. James i. 13, 14, and compare notes on S. Matt. iv. 1.
'Lead us not into places where we are likely to be tried.'
And the answer to the prayer might be
either (1) In exemption from the trial; cf. S. John xiii. 36.
or (2) In providing 'the way to escape'; cf. 1 Cor. x. 13.
or (3) In giving strength to bear it.

The evil one. See notes on S. Matt. iv. 1.

[5] from the evil one.

not into temptation, but deliver us [5] from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14. For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. 16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17. But thou, when thou fastest, anoint thine head, and wash thy face; 18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret shall reward thee openly.

And compare S. Matt. xiii. 19, 38; S. John xvii. 15; Ephes. vi. 16; 2 Thess. iii. 3.

The doxology is wanting in the best MSS., and is accordingly omitted in the R.V. It probably crept into the text from the use of the Lord's Prayer in the services of the Church.

16-18. **The example of fasting.**

Note the position of fasting in our Blessed Lord's teaching, ranking with almsgiving and prayer.

The English word means something observed or kept fast, a rule, which enjoins abstinence from food, or from certain kinds of food on certain occasions, and for certain objects.

As to our Lord's precepts on the subject, we have this passage here, also S. Matt. ix. 15.

For His example, see S. Matt. iv. 1. Cf. Collect for first Sunday in Lent in the Prayer Book.

For Old Testament examples, see 2 Sam. xii. 16; 1 Kings xxi. 27-29; Jonah iii. 7; Num. vi. 1-4. See also Acts x. 30; xiii. 3; 1 Cor. ix. 27; see also the Table of Vigils, Fasts, etc., in the Prayer Book.

The neglect of fasting is much to be deplored, and the necessity experienced of dealing with intemperance in drinking, shows that it cannot be neglected with impunity.

16. The Jews had practically only one fast of obligation in the year, the Great Day of Atonement: Levit. xxiii. 27; see Acts xxvii. 9.

But the Pharisee, according to the Parable, S. Luke xviii. 12, would fast twice in the week.

LESSON VIII

Prayer

MATTER.

1. What is Prayer?

Prayer is a petition for temporal or spiritual good addressed to a living God.

(*a*) God orders prayer to be made to Him, and promises to hear it. S. Matt. xxvi. 41; S. Luke xviii. 1; 1 Thess. v. 17; S. Matt. xxi. 22; Ps. lxv. 2; Phil. iv. 6.

(*b*) Examples of Prayer: Gen. xviii. 23; xxiv. 63; 1 Sam. i. 10; Dan. vi. 10; S. Matt. xxvi. 39; S. Mark i. 35; S. Luke xxii. 44; Acts vii. 60; xx. 36; S. James v. 17.

On the subject of prayer read *Some Elements of Religion*, Lect. v., Liddon.

2. The necessity of Prayer.

All prayer is subject to these three conditions—

1. Hallowed be Thy name.
2. Thy kingdom come.
3. Thy will be done.

(1) So the request of SS. James and John was refused, S. Matt. xx. 21.

(2) So Balaam's wicked prayer, Num. xxii. 13, was refused. So S. Paul's prayer for himself, 2 Cor. xii. 7, is refused.

(3) So our Blessed Lord's own prayer was conditioned, S. Luke xxii. 42.

3. The difficulty of Prayer.

Prayer demands the co-operation of the understanding, the affection, and the will.

Inculcate on the children the need of attention to little things.

Kneeling down.
Reverent attitudes.
Bowing the head.
Clasping the hands.
Closing the eyes, etc.
Avoiding distractions.

METHOD.

1. Show that prayer takes different forms—

Mental.
Vocal.
Private.
Public.
Intercessory.

Distinguish prayer, praise, adoration, worship, thanksgiving, confession of sins.

'Wherefor, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.' —TENNYSON.

2. Show that everything God grants us, is given on the understanding that we work together with Him for it.

So He feeds us, but the fields must be sown by man, and then they grow corn, not loaves of bread. God does not pauperise.

The answer to prayer is certain, but not always in the way we expect. It is conditioned.

S. Luke xi. 13.

It is also true that we sometimes ask for a stone, and He gives us bread; for a scorpion, and He gives us an egg.

3. For the *understanding* as needed in prayer, see Heb. xi. 6.

For the *affections*, see S. Matt. xv. 8; Isa. lviii. 2.

For the *will*, see S. John ix. 31; S. James i. 6.

'Of all mental exercises, earnest prayer is the most severe.'—Coleridge.

'No man is likely to do much good in prayer, who does not begin by looking upon it in the light of

LESSON VIII—*continued.* PRAYER

MATTER.	METHOD.
	a work, to be prepared and persevered in with all the earnestness which we bring to bear upon subjects which are in our opinion at once most interesting and most necessary.'—Bishop Hamilton. 'If I had only three minutes in which to pray, I should spend two of them in preparation.'—Anon. On the postures of the body as influencing the mind, see Liddon's *Christmastide Sermons*, p. 365.
4. Conclusion. (*a*) Insist on regular times of prayer. (*b*) Impart to the children, teaching it as a lesson to be learned, *a form of morning and evening* prayer, printed on a card. (*c*) Insist on the importance of observing the Church's days of prayer, Sunday, etc.	4. (*a*) Ps. cxix. 164; Dan. vi. 10; Acts iii. 1; x. 30. (*b*) S. Luke xi. 1; Prov. xxii. 6. 'One-fifth of the prisoners in one of the Association Rooms in Dartmoor prison knelt down to say their prayers.'—*Five Years' Penal Servitude. By one who bore it.* Tell the story of Aladdin saved by his magic ring, which he still wore, but whose use he had neglected. (*c*) Exod. xx. 8. *N.B.*—Ask the children from time to time, 'Which of you said your prayers this morning?'

BLACKBOARD SKETCH.

Prayer.

1. Prayer means asking.

2. If we do not ask we cannot be surprised if we do not receive.

3. We have no difficulty in asking our parents for what we want.
   We ought to find no difficulty in asking God.

4. The better children we are the better we shall pray.

   We expect God to feed us regularly, the least we can do is to pray regularly.

CHAPTER VI. 19-34

LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not [1] break through nor steal: 21. For where your treasure is, there will your heart be also. 22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25. Therefore I say unto you, [2] Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more

[1] dig through.

[2] be not anxious for your life.

19-34. **The heart must be dedicated to God.**

19. Cf. S. James v. 2.

20. Cf. S. Luke xvi. 9; Rev. xiv. 13.

22-23. This is an allegory drawn from nature in which the inner meaning is transparent. The eye transmits light to the whole body: if this is single, *i.e.* sees one object clearly at a time, and presents it clearly defined to the brain, then the whole body will be enlightened in all its faculties and powers.

But if the eye be bleared and distorted, then there is a general uncertainty.

The spiritual meaning is transparent at every stage. A single eye, a single aim, *i.e.* an aim which does not seek to serve both God and Mammon, will give a right direction to the whole life. If the aim be double, it will cause confusion and darkness. And this is a serious thing, for if our light becomes dark, what will our dark parts be?

24. **Mammon**=Syriac for money. See S. Luke xvi. 9.

25. Disabling worry, not foresight, is here discouraged. The word used in Greek, meaning literally distraction. Cf. 1 S. Pet. v. 7.

See Keble's *Lyra Innocentium*, 'Fine Clothes.'

than meat, and the body than raiment? 26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27. Which of you [3] by taking thought can add one cubit unto his [4] stature? 28 [5] And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31. [6] Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34. [6] Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

[3] by being anxious.
[4] for 'stature' read 'age.'
[5] why are ye anxious.
[6] be not therefore anxious.

If God has given you life He will give you food: if He has given you a body He will give you raiment.

27. Perhaps this should be rendered '**one span to his age.**' Cf. Ps. xxxix. 6.

28. See *The Land and the Book*, p. 256. Perhaps the word here used may include flowers generally.

'As nothing from without can defile a man (chap. xv. 11), so neither can anything from without adorn him.'—Alford.

30. **The Oven**=the portable earthen vessel, wider at the bottom than at the top, used for baking purposes, hay, grass, and thorns, etc., being set on fire round it. See Ps. cxviii. 12; Eccles. vii. 6.

33. There was an apocryphal saying attributed to our Lord—

'Ask the great and the little will be added to you; and ask for the heavenly and the earthly will be added unto you.'

34.

'Live for to-day! to-morrow's light
To-morrow's cares shall bring to sight;
Go sleep like closing flowers at night,
And Heaven thy morn will bless.'
Christian Year, xv. Sunday after Trinity.

CHAPTER VII. 1-12

JUDGE not, that ye be not judged. 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? 5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8. For every one that asketh

1-12. Our dealings with other men.

1. See Ecclus. xix. 8; Rom. ii. 1, etc.; xiv. 4; 1 Cor. xiii. 5; S. James iv. 11.

3. **Mote.** Our English word probably is the same as 'mite'—something very small.

In the Greek it seems to indicate a piece of straw or twig.

Note the difference also between 'seeing' and 'considering.'

6. The connection of the verse with the preceding seems to be as follows:—'Do not judge, but at the same time exercise discrimination with those with whom you have to deal, or you will be giving holy things to dogs, and casting pearls before swine.' Pearls somewhat resemble in appearance the grain ordinarily given to swine.

That which is holy. See Lev. xxii. 6, 7.

Note that the dog in Holy Scriptures nearly always symbolises evil: Ps. xxii. 20; 2 Kings viii. 13; Rev. xxii. 15. The only exception is to be found in Tobit v. 16.

7. Note these words as used in the second prayer of 'The Ministration of the Public Baptism of Infants' in the Prayer Book.

This short section sets before us the dealings of God with men, as an example of the proper dealings of man with his fellows.

See previous lesson on 'Prayer,' and cf. S. James iv. 3.

receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9. Or what man is there of you, whom if his son ask bread, will he give him a stone? 10. Or if he ask a fish, will he give him a serpent? 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? 12. Therefore all things whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets.

11. Note this assertion of the inherent evil in man, and cf. the answer in the Church Catechism: 'For being by nature born in sin, and the children of wrath, we are hereby made the children of grace.'

Good things. See S. Luke xi. 13.

12. **Do ye even so.** After the same fashion, not necessarily the same things.

CHAPTER VII. 13-29

ENTER ye in at the [1]strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: 14. Because [2]strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it. 15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. 19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20. Wherefore by their fruits ye shall know them. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and [3]in thy name done many

[1] 'strait' = 'narrow.'

[2] narrow is the gate and straitened is the way.

[3] 'by' thy name.

13-29. **Concluding precepts.**

13. The gate is to be placed apparently at the entrance of the road; but it is the measure of the gate of heaven. It may be Baptism, holy resolution or conversion.

14. Being on the side of the multitude is not always a sign of the goodness of the cause. 'Thou shalt not follow a multitude to do evil': Exod. xxiii. 2. Cf. S. Matt. xx. 16.

15. For **false prophets**, see chap. xxiv. 24.

19. See S. Matt. iii. 10. Our Lord here indorses the teaching of S. John Baptist.

22. Our Lord here claims to be the judge of quick and dead.

In that day might refer to v. 19, more probably to the great day of the Lord: Mal. iv. 5; cf. also Isa. ii. 20; xxv. 9. See also 2 Tim. i. 18; and cf. Philipp. i. 6.

Prophesied does not necessarily mean 'predicted,' but is used of one who speaks under the power and inspiration of God, either delivering a message as from Him, or foretelling the future.

wonderful works? 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29. For he taught them as *one* having authority, and not as the scribes.

23. For this reversal of human judgment, see S. Matt. xxv. 37, 44.

29. Christ taught as a divine lawgiver, with no consciousness of sin, with no fear of self-assertion. See Liddon's *Our Lord's Divinity*, Lect. iv. Cf. S. Matt. xiii. 54; S. John vii. 46.

LESSON IX

The Right Foundation

MATTER.

1. **The two Foundations.**
   On the Rock.
   On the Sand.

Note the appropriateness of the simile, from the water-courses of Galilee, dry in summer, leaving an alluvial deposit, and as suddenly turned into a roaring torrent by a storm.

There is a right and wrong way of doing everything.

The foundation on the rock would be
   Harder.
   Longer to excavate.
   More costly.
Therefore unpopular.
   At first, unremunerative.

METHOD.

1. Cf. our Lord's parables from nature: 'The Sower,' 'The Mustard Seed.' His sayings as to the lily and the raven. Cf. the poem, 'There is a book who runs may read.'—*Christian Year*, 'Septuagesima Sunday.'

Cf. 'Sermons in stones'—Shakespeare.

Cf. the two ways, vv. 13, 14.

Cf. Noah building his ark, and all the heroes of faith: Heb. xi. 13.

Cf. S. Matt. xvi. 18; Rom. ix. 33; 1 Cor. iii. 10-15; x. 4; 1 S. Pet. ii. 8.

Explain this—

(1) Of true and false education: Prov. xxii. 6.

LESSON IX—*continued.* THE RIGHT FOUNDATION

MATTER.	METHOD.
The foundation on the sand would be Easy. Immediately laid.	(2) Of true and false faith. (3) Of principle and the absence of it.
2. The trials that test the building. A right foundation is necessary because of the storms and floods that the building must withstand. Rain = trouble: S. James i. 9-15. Floods = Persecution: S. Matt. v. 10, 11. Wind = Vain doctrine: Ephes. iv. 14.	2. Show that trials must come. Cf. Joseph: Gen. xxxix. 20. David: 2 Sam. xii. 10. Daniel: Dan. i.; vi. The three children: Dan. iii. Cf. Job. S. Peter: S. Luke xxii. 31. S. Mark: Acts xv. 38. Demas: 2 Tim. iv. 10. Cf. 1. Tim. i. 6. The need of patience, endurance, and discipline. Cf. the fire which bakes the pottery. The testing of the big guns before use in the army.
3. The End. What must be the shame of a man who has built a house or bridge and it falls down! How much greater will the shame be if the ruin is eternal! There may be *greater stability.* (1) Cf. Job xlii. 12; S. James v. 11. 2 Tim. iv. 1-8. (2) Or there may be *loss*: 1 Cor. iii. 15. (3) Or there may be destruction: S. Matt. xxv. 46.	3. 'Count no man happy before he dies.'—Ancient saying attributed to Solon. Ecclus. vii. 36.

BLACKBOARD SKETCH.

The Right Foundation.

1. Our whole life and character are the building.
   Our Lord is the foundation.

2. Troubles
   Temptations } are the storms.
   Persecutions

3. Everlasting happiness or ruin.

CHAPTER VIII. 1-4

WHEN he was come down from the mountain, great multitudes followed him. 2. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3. And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

1-4. **The healing of a leper.** Cf. S. Mark i. 40-45; S. Luke v. 12-14.

2. The Mosaic enactments as regards leprosy are contained in Lev. xiii., xiv. Leprosy was not believed to be contagious. See 2 Kings v. 1; viii. 4, 5; Lev. xiii. 12, 13.

The whole of the ordinances, therefore, as relating to leprosy were ceremonial. The leper was the type of one dead in sin. Leprosy was a kind of sacrament of sin which is moral death. And the whole key to the treatment of the leper is, that he was treated as if he carried with him the defilement of a dead man.

Cf. Ps. li. 7. See Trench, *On Miracles*, p. 213, and Dr. Liddon, *Sermons on some Words of Christ*, pp. 206, 207.

The leprosy of the Bible would seem to be distinct from modern leprosy.

Familiar examples of it are: Miriam, Naaman, Gehazi, and Uzziah.

Worshipped Him. S. Mark says 'kneeling down to Him'; S. Luke, 'fell on his face.' For the theory of worship, see notes on p. 12.

3. The law forbade touching the leper: Levit. v. 3. Our Lord shows Himself to be above the law. Also the touch of Christ which cleanses the soul may be here symbolised. See Heb. ii. 16.

4. **See thou tell no man.** Note this frequent but not invariable order. See S. Mark v. 19. Here there would seem to be several reasons. (1) That the man should not be brought into conflict with the priests, as might well be, if he did not consult them, offer the proper gift, and obtain their certificate: Levit. xiv. 10, 21, 22. (Note our Lord's habitual compliance with the ceremonial requirements of the law.) (2) As bearing on his religious life, that he should not fritter away his new lease of life in boasting and talk. (3) Our Lord uniformly repressed the fame of His miracles.

For a testimony unto them, or perhaps '*against* them.' The object of going to the priest was that he might ascertain the fact whether the man's leprosy was really cleansed; accept his gift, offer it as an atonement for him, and restore him to society. So his going would be a testimony that Christ had not come to destroy the law; or a testimony against them, if they refused to credit His claims.

CHAPTER VIII. 5-13

AND when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7. And Jesus saith unto him, I will come and heal him. 8. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. 9. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. 10. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11. And I say unto you,

5-13. **Healing of the centurion's servant.** See S. Luke vii. 1-10.

5. We learn from S. Luke that the centurion did not come himself, but sent elders of the Jews. Cf. S. Matt. xx. 20 with S. Mark x. 35 as another instance of the same thing: '*qui facit per alium, facit per se.*'

The centurion was perhaps an officer of the garrison at Capernaum. The word means literally one in command of a hundred soldiers.

For his character, see S. Luke vii. 5. He was a Gentile favourably disposed to Jews.

For other instances of good centurions, see S. Matt. xxvii. 54; Acts x. 1; xxvii. 3.

6. Note the centurion was anxious about his slave. Christianity did not deal with slavery in any violent manner, gross evil as it was. It rather inculcated such principles both in master and slave as would make slavery impossible; and in time slavery fell by its own weight. Read in this connection the Epistle to Philemon. See also 1 Cor. vii. 21.

8. S. Luke tells us that friends came with this second message from the centurion when he heard that Christ was coming: S. Luke vii. 6.

9. The point of this answer is: I know how to obey as I have those in authority over me; I know how to command, having inferiors under me. Whether as subordinate or superior, I know what is meant by a command.

11. Our Lord regards the centurion as giving promise of the incoming of the Gentiles.

That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

12. **The outer darkness,** *i.e.* the darkness outside the bright guest-chamber.

The **weeping and** *the* **gnashing of teeth.** See R.V. In this life we do not know what grief really means.

In giving a lesson on the healing of the centurion's servant, the teacher should be careful about three points—

(1) To give a right understanding of verse 9. Every teacher knows how strangely children misunderstand it, and make the centurion's answer savour of pride rather than of humility.

(2) To notice the very great praise that our Lord bestowed upon the centurion. Our Lord seldom gave praise, but when He did, it was with remarkable explicitness and fervour. Here He says that the centurion showed more faith even than His own disciples. He showed his faith by believing that our Lord could heal without seeing the subject of His power.

(3) This Gentile standing before Christ brings to His mind all those Gentiles who afterwards should believe in Him. We ourselves are included in those who should come 'from the west.'

CHAPTER VIII. 14-17

AND when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 15. And he touched her hand, and the fever left her: and she arose, and ministered unto them. 16. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: 17. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

14-17. Acts of healing.

14. S. Luke, with his medical knowledge, says it was 'a great fever.'

15. The fact that she 'ministered,' *i.e.* waited on them (see S. Matt. iv. 11; Acts xiii. 5), may be taken to indicate the miraculous nature of her cure, which left no weakness behind it.

16. See the fuller details of S. Mark. i. 32; S. Luke iv. 40.

(1) Evening would be the cooler time for the sick.

(2) At eventime the Sabbath would have ended. See S. Mark. i. 21, 29, 32.

17. This is a free rendering of Isa. liii. 4, and should be noticed as bearing on the great doctrine of the Atonement. Christ made our nature His own; mankind suffered in Him the penalty for sin; and further, when Christ took our nature, He made our sorrows and sufferings His own. For the Atonement, see Dale, *The Atonement*; Mason, *The Faith of the Gospel*, chap. vi.

CHAPTER VIII. 18-34

NOW when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head. 21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 22. But Jesus said unto him, Follow me; and [1] let the dead bury their dead. 23. And when he was entered into a ship, his disciples followed him. 24. And, behold, there

[1] leave the dead to bury their dead.

18-34. Certain incidents. Crossing the Lake; Stilling the storm; Healing the demoniacs at Gadara.

18. The facts recorded here are mentioned by S. Luke with another reference.

The other side is the eastern shore of the sea of Galilee.

20. **The Son of man.** See Liddon, *The Divinity of our Lord*, Lect. i. The title indicates at once our Lord's perfect incorporation with humanity, but it also exhibits Him as the ideal, the perfect man. It was the recognised title, to Jewish ears, of the Messiah (see Dan. vii. 13), and was habitually used by our Lord to describe Himself. It is only used by others of Him in three passages in the New Testament: Acts vii. 56; Rev. i. 13; xiv. 14. This title is also common in the Psalms and Ezekiel.

21. There is a tradition coming from S. Clement of Alexandria that the disciple was S. Philip.

22. This may mean either: (1) Suffer the dead to bury their own dead, *i.e.* as far as you are concerned leave them unburied; or (2) Let the spiritually dead, those who have no higher call, attend to these duties. Cf. S. Luke xiv. 26.

23. For these two incidents that follow, see S. Mark iv. 37-v. 20, and S. Luke viii. 22-39. The connection of events is, however, different.

24. Storms like this are very common on inland lakes. Lord Byron was nearly lost on the lake of Geneva.

Tempest. The Greek word here is generally used of an earthquake = 'commotion,' 'disturbance.'

He was asleep. Cf. *Lyra Innocentium*, poem iv., of the three who slept on the water, Moses, Jonah, and Christ.

arose a great tempest in the sea, insomuch that the ship was covered with the waves : but he was asleep. 25. And his disciples came to *him*, and awoke him, saying, Lord, save us : we perish. 26. And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm. 27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him ! 28. And when he was come to the other side into the country of the [2]Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so

[2] Gadarenes.

25. The slightly varying accounts of the Evangelists show that they each gave their impression of what occurred. Without aiming at minute accuracy, each was really correct.

26. For **rebuked,** cf. S. Luke iv. 39 ; S. Mark ix. 25.

27. **The men,** *i.e.* the men in the ship beside our Lord and His own followers—the sailors.

28. There are various readings here and in the account as given in S. Mark and S. Luke as to the name of the country mentioned—Gadarenes, Gerasenes, or Gergesenes. The proper reading here is probably Gadarenes.

Gadara was on the east of the sea of Galilee ; Gerasa still further south-east, twenty miles beyond Jordan.

Gergesa is said by some to have been a town on the north-east of the lake. It is doubtful, however, whether there ever was a town of that name. The name, Gergashite, of a tribe is, however, familiar in the Old Testament. See Deut. vii. 1 ; Josh. xxiv. 11.

It is possible that the place here described lay between Gadara and the Gergashite territory, and might be described equally as belonging to either.

The ruins of the town of Khersa, lately discovered opposite Capernaum, where there is a steep grassy slope overhanging the lake, seem to mark the locality.

Two possessed with devils. S. Mark and S. Luke say only one. So S. Matthew has two blind men at Jericho, where these same two Gospels have one : S. Matt. xx. 38.

Here again each of the Evangelists in the number of the men, and in the details, gives a separate account ; S. Mark and S. Luke apparently singling out one man, whose ferocity or prominence seemed to render him conspicuous.

So that no man might pass by that way is another touch peculiar to S. Matthew, S. Mark noticing that he cut himself with stones, and S. Luke further, that he wore no clothes.

that no man might pass by that way. 29. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? 30. And there was a good way off from them an herd of many swine feeding. 31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34. And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would [3] depart out of their coasts.

[3] depart from their borders.

29. **What have we to do with Thee?** Note this phrase in S. John ii. 4, and in Old Testament, *e.g.* 2 Sam. xvi. 10. It seems to mean, 'What have we in common?' 'Everywhere it marks some divergence between the thoughts and ways of people so brought together.'

Before the time. This is peculiar to S. Matthew's account. It means before the day of Judgment. See 1 Cor. iv. 5.

This narrative should be read carefully as described by the three Evangelists who record it.

34. Note the cured demoniac was left behind (S. Mark v. 18, 19), probably to act as a missionary to this district which practically banished Christ.

LESSON X

The Storm on the Lake

INTRODUCTION.—In the end of this chapter we have three manifestations of Christ's power, so that this scripture is used for the Gospel on the fourth Sunday after *the Epiphany*.

MATTER.

1. **The Lake.**

For notes on 'the Lake,' see above, chap. iv. 18.

For its geographical position, see Trench on *The Parables*: 'The Parable of the Sower.'

METHOD.

1. Describe and elicit information about 'the Lake,' as one of the principal scenes of our Lord's ministry.

Illustrate by map.

Cf. Lake Nyasa at the present day in the Central African mission-field.

LESSON VIII—*continued.* THE STORM ON THE LAKE

MATTER.

Note. The Lake famous in the Gospels as the scene of—

(*a*) The call of disciples: S. Matt. iv. 18.

(*b*) The speaking of Parables: S. Matt. xiii.

(*c*) Our Blessed Lord's walking on the water: S. John vi. 19.

(*d*) Two miraculous draughts of fishes: S. Luke v. 1-11; S. John xxi. 1-23.

2. **The Tempest.**

God does not take us out of perils, but preserves us in them.

3. **Christ asleep.**

As indicating our Lord's human nature.

See S. Luke ii. 52.

(*N.B.*—Great care must be exercised not to misinterpret this verse.)

S. John iv. 6.

S. John xi. 35.

S. John xix. 28.

4. **The miracle also a parable.**

The Lake=the world.

Cf. 'May so pass the waves of this troublesome world,' etc.—Baptism service.

The storm=temptation.

The sleep of Christ=the times when Christ seems to leave us to ourselves.

Christ rebuking the storm=the power of Christ. 'Defend us in the same with Thy mighty power' (P.B.).

METHOD.

2. Cf. Passing the Red Sea.

S. John vi. 18.

Acts. xxvii.

3. Show that our Blessed Lord is very man, as well as very God;

although He never ceased to be omnipotent and omniscient;

because although He has two natures, yet He is only one Person, and that Person is God.

For the double nature of Christ, see Athanasian Creed.

4. Show the necessity—

(1) Of being prepared for temptation.

Cf. Ecclus. ii. 1.

(2) Of having faith in Christ: 1 Cor. x. 13.

(3) Of having Christ with us in

(*a*) Prayer.

(*b*) Holy Communion.

Show how the disciples would remember this miracle in times of trial and persecution.

BLACKBOARD SKETCH.

The Storm on the Lake.

The *Lake* is the *world.*

Ship is the *Church.*

Storm is *temptation.*

Sleep of Christ means the time when He seems to leave us alone.

LESSON XI

The Demoniacs in the country of the Gadarenes

INTRODUCTION.—Note this miracle is accompanied by a miracle of wrath, of which only two are recorded in the Gospel, as executed by our Lord, viz., the destruction of swine here, and the cursing of the barren fig-tree, S. Matt. xxi. 18.

MATTER.	METHOD.
1. The Statement of the facts Should be pieced together out of the three Synoptic Gospels, as follows—	
(1) Demoniacs met Christ.	1. For demoniacs, see reference, chap. iv. 24.
(2) Their number two, one more prominent than the other.	(2) For number of the men, see the note above, v. 28.
(3) He had his dwelling in tombs.	(3) Places unclean by reason of dead men's bones (Num. xix. 11, 16; S. Matt. xxiii. 27; S. Luke xi. 44) and therefore shunned by men.
(4) Wore no clothes.	(4) This is a well-known symptom in mania. See S. Mark v. 15.
(5) Was possessed of great strength.	
(6) Cutting himself with stones.	
(7) Made the way impassable.	(8) Worshipped Him: S. Mark, v. 6; S. Matt. ix. 18.
(8) He worships Christ.	Cf. also the expression in 'The form of solemnisation of matrimony': 'With my body I thee worship.'
(9) He cries out in a paroxysm.	(9) His words. 'What have I to do with Thee, Jesus, Thou Son of the most High God? I adjure Thee by God, that Thou torment me not' (S. Mark); or 'Art Thou come hither to torment us before the time?' (S. Matt.).
(10) Christ asks his name.	(10) His answer is that his name is Legion, as if a whole regiment of devils were within him. Cf. S. Luke viii. 2; S. Matt. xii. 45.
(11) His request.	(11) 'That He would not send them away out of the country' (S. Mark). 'That He would not command them to go out into the deep' (S. Luke). Then 'suffer us to go away into the herd of swine' (S. Matt.). The Jews were forbidden to keep swine. But a large number of Romans were settled in these parts.

LESSON XI—*continued.*

THE DEMONIACS IN THE COUNTRY OF THE GADARENES

MATTER.	METHOD.
	If the men were Jews the destruction of the swine might have been penal. On any showing, it was a miracle of wrath wrought on the lower animal creation, just as the cursing of the fig-tree was a display of wrath on the vegetable creation. And both for the good of man. For it is quite possible that here the cure of the demoniac was accelerated by the fact that he had outward and visible proof that the devils had gone out of him. For further consideration on this point, see Trench on *The Miracles*, p. 172, etc.
2. The power of Satan. This miracle displays the awful power of Satan. S. Luke x. 18; xiii. 16; xxii. 3, 31; 1 Cor. v. 5; Rev. xii. 12.	2. Show how giving way to evil habits produces something of the same dominion of evil in a man. Cf. drunkenness and sins of the flesh. Dishonesty, *e.g.* in Judas.
3. Satan's mission is to kill. (*a*) He is called 'The murderer.'	3. (*a*) S. John viii. 44.
(*b*) In Old Testament He works on Cain's jealousy to commit murder. On Saul's pride to commit self-murder. On Ahithophel to do the same.	(*b*) Gen. iv. 8; 1 Sam. xxxi. 4; 2 Sam. xvii. 23.
(*c*) In New Testament He tempts our Blessed Lord to throw Himself from the temple. He works on Judas to hang himself.	(*c*) S. Matt. iv. 5; xxvii. 5.
(*d*) He works through lust to produce death of the soul. Cf. 'deadly sin.'	(*d*) S. James i. 15.
4. The lower creation shares in man's hopes and sufferings. 1. In Old Testament: Deut. xxii. 6, 10; xxv. 4; Exod. xxiii. 19. 2. In New Testament: Rom. viii. 18.	4. Show the necessity of kindness to animals, and their subserviency to man.

In this lesson the heads of each section should be written on Blackboard.

CHAPTER IX. 1-8

AND he entered into a ship, and passed over, and came into his own city. 2. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; [1] thy sins be forgiven thee. 3. And, behold, certain of the scribes said within themselves, This *man* blasphemeth. 4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5. For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? 6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go

[1] thy sins are forgiven thee.

1-8. **The healing of the sick of the palsy at Capernaum.**

1. **His own city** = Capernaum. See chap. iv. 13; S. Mark ii. 1.

2. Cf. the fuller accounts of this miracle in S. Mark ii. 1; S. Luke v. 18.

Sick of the palsy, *i.e.* as S. Luke tells us, paralysed.

Seeing their faith, which was displayed by letting him down on his couch through the roof.

Thy sins be forgiven thee. The connection of sin and suffering is dealt with elsewhere in Holy Scriptures, notably in the book of Job, and in S. John ix. 2. We may say that suffering exists as a consequence of sin; but we may not say that every suffering is certainly the result of any particular sin in the individual. It may have been so, however, here.

3. The blasphemy consisted in a man claiming to forgive sin.

4. **Knowing their thoughts**: S. John ii. 24, 25.

5. The easiest *to say* is 'Thy sins be forgiven thee,' because no man could detect the result; but if the easiest *to say*, it was the hardest *to do*. So, the hardest *to say* was 'Arise and walk,' because failure would be detected immediately; but at the same time this was the easier to do. He says therefore the hardest, that He may show His power of working the hardest.

6. Note the words 'on earth.'

unto thine house. 7. And he arose, and departed to his house. 8. But when the multitudes saw *it*, they [2] marvelled, and glorified God, which had given such power unto men.

[2] 'marvelled = were afraid.

8. **Such power unto men.** Such power God has lodged in the Church (S. John xx. 23; cf. the ordination of priests in the Prayer Book: 'Receive the Holy Ghost for the office and work of a priest,' etc.): so we say in the Absolution in Morning and Evening Prayer (Prayer Book): 'Hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the Absolution and remission of their sins.' See also the Service for the Visitation of the Sick (Prayer Book).

A man can sympathise, give an answer, comfort and exhort, being himself compassed with infirmity.

CHAPTER IX. 9-17

AND as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the [1] receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. 10. And it came to pass, [2] as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with [3] him and his disciples. 11. And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners? 12. But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. 13. But go ye and learn what *that* meaneth, I will have

[1] *place of toll.*

[2] as *he* sat at meat.

[3] *Jesus.*

9-17. **The calling of S. Matthew, and other incidents.**

9. See parallel accounts in S. Mark ii. 13-22; S. Luke v. 27-39.

The Matthew here is the Levi of S. Mark and S. Luke. Perhaps Matthew was a new name given him at his call: as Peter to Simon, and, for whatever reason, Paul to Saul. Cf. also Boanerges as the name given to S. James and S. John. 'Matthew'='given.' Cf. Theodore.

Sitting at the receipt of custom. S. Matthew was occupying a custom-house post in connection with the traffic across the lake.

He was the occupant of a post which had a bad name among Jews, as unpatriotic and probably dishonest.

10. All mention is omitted here of the fact that it was Levi himself who made a great feast for Christ in his house, probably as a farewell to his old companions: S. Luke v. 29.

As he sat at meat=probably 'as *Matthew* sat at meat.'

11. Three questions seem to have been asked—

(1) Addressed to the disciples, 'Why do ye eat and drink?' etc.: S. Luke v. 30.

(2) 'Why eateth your Master?': S. Matthew as here.

(3) A third question about fasting.

(*a*) Asked by the disciples of S. John: S. Matt.

(*b*) Asked by the Pharisees: S. Luke.

(*c*) Asked by both: S. Mark.

12. **They that are strong**, *i.e.* in their own estimation. So v. 13, 'righteous' in their own sight.

13. Hosea vi. 6, quoted again S. Matt. xii. 7.

Our Lord is not disparaging the sacrificial system; very far from it. It was instituted by God, and fulfilled by Him with new life in the one great sacrifice of Himself, still commemorated in the Church. See Church

mercy, and not sacrifice: for I am not come to call the righteous, but sinners to [3]repentance. 14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15. And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16. No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17. Neither do men put new wine into old [4]bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

[3] omit 'to repentance.'

[4] bottles = wineskins

Catechism: 'Why was the Sacrament of the Lord's Supper ordained? etc. See also Prayer of Consecration, Holy Communion (Prayer Book). The use of the negative is a Hebrew form of forcible expression. 'I will have mercy *rather than* sacrifice.' If one must be had without the other.

Cf. 1 Sam. viii. 7; Prov. viii. 10; S. John vi. 27; S. Luke xiv. 12, 26; 1 Cor. i. 17.

15. **Children of the bridechamber.** Cf. S. John iii. 29.

The bridegroom shall be taken away from them = the first intimation of Christ's death.

Then shall they fast.

Fasting is abstinence from food, or from pleasant food, or from luxuries in obedience to a rule.

Our Lord's precepts on the matter, as here and in S. Matt. vi. 16, are clear and unmistakable.

As to His example, see chap. iv.

In Old Testament, for examples of fasting, see Deut. ix. 9; 1 Kings xix. 8. See also Acts x. 10, and the examples quoted above.

No Christian can excuse himself from the need of fasting. It is a test of obedience, a help to self-control, and renders a man less liable to the assaults of evil. To deny oneself in things lawful is a help to resisting the desire for things unlawful.

17. The general drift of these two similitudes is the same. You cannot patch new observances on an old unrenewed life. A new spiritual life also cannot be infused suddenly. Cf. S. John xvi. 12.

See the additional statement recorded by S. Luke v. 39.

CHAPTER IX. 18-26

WHILE he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19. And Jesus arose, and followed him, and *so did* his disciples. 20. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment: 21. For she said within herself, If I may but touch his garment, I shall be whole. 22. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. 23. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 24. He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25. But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26. And the fame hereof went abroad into all that land.

18-26. **Raising of Jairus's daughter, and healing of the diseased woman.** See S. Mark v. 21-43, and S. Luke viii. 41-56.

18. His name is given by the other Evangelists as Jairus.

Is even now dead. She was really dying. See S. Mark v. 23; S. Luke viii. 42.

20. Note the hem of the garment as of extreme sanctity: S. Matt. xxiii. 5; cf. Num. xv. 38.

The poor woman had been afflicted for twelve years, as long a period as the little girl had lived.

22. For details, see S. Mark and S. Luke as quoted above.

Hath made thee whole. Better, 'hath saved thee.'

23. See once more the other accounts for the incidents which fill up the interval.

24. The maid was really dead. See S. John xi. 11. The words are probably used with reference to the speedy awakening which was to follow.—Alford.

LESSON XII

The Raising of Jairus's Daughter

MATTER.	METHOD.
1. Details of the miracle.	
These should be pieced together from the Synoptic Gospels.	
(1) The man who asks.	(1) He was one of the prefects of the synagogue at Capernaum. He therefore perhaps formed one of the deputation in S. Luke vii. 3.
(2) The person for whom he asks.	(2) For his only daughter, a child of twelve. Cf. the man who asked for his son: S. John iv. 46. The centurion for his servant: S. Luke vii. 1. Sisters for their brother: S. John xi. 3. Generally, S. Mark i. 32. Note for intercession.
(3) The delay.	(3) So S. John xi. 32. For the incidents of the delay, see S. Mark v. 35; S. Luke viii. 49, 50.
(4) The apostles who witness the miracle.	(4) S. Peter, S. James, S. John. So cf. S. Matt. xvii. 1; xxvi. 37.
(5) The others.	(5) Father and mother, and the three, alone allowed to stay: the mourners hired for the purpose are excluded.
(6) Our Lord's words.	(6) 'Be not afraid, only believe': S. Mark v. 36. 'Why make ye this ado, and weep? The damsel is not dead, but sleepeth.' S. Mark v. 39. 'Talitha cumi': S. Mark v. 41. Cf. S. Mark vii. 34; S. Matt. xxvii. 46.
(7) Our Lord's actions.	(7) Excludes the mourners. Takes the maid by the hand. Commands secrecy. Orders food to be given to the child.
2. Christ's power over death.	2. Show this—
(*a*) S. John vi. 50; viii. 12; xi. 25.	(*a*) From His words. (*b*) His actions. (*c*) His own life.
(*b*) Christ showed His power over death at all its stages.	Show the same power over spiritual death.
(1) Here the little girl was just dead.	(*a*) The soul in danger: S. Peter, S. Luke xxii. 61.

LESSON XII—*continued.* THE RAISING OF JAIRUS'S DAUGHTER

MATTER.	METHOD.
(2) The widow's son was being carried to the grave: S. Luke vii. 12. (3) Lazarus had been dead four days: S. John xi. 39. (*c*) The triumph over the grave at Easter.	(*b*) The soul about to be 'buried in sin': the prodigal son, S. Luke xv. 20. (*c*) The hardened sinner: the sinful woman, S. Luke vii. 37.
3. **The need of Christ's help.** In a kingdom of life it is most dangerous to stand still. We must lay hold of the proffered hand of Christ.	3. 2 Cor. vi. 1; Heb. ii. 3. See chapter on 'Degeneration' in *Natural Law in the Spiritual World*, Drummond.

BLACKBOARD SKETCH.

The Raising of Jairus's Daughter.

Our Lord encourages intercession for others.
Cf. Prayer 'for all conditions' (P.B.).

Our Lord chooses His own time.
He always shows sympathy for parents in distress about their children.
He remembers His mother's sorrowing when she thought Him lost. He looks forward to her sorrow at Calvary.

He will show at the raising of Lazarus that the few miracles of raising from the dead are to teach the truth, '*I am the Resurrection and the Life*,' with which we begin the burial service.

CHAPTER IX. 27-38

AND when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us. 28. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29. Then touched he their eyes, saying, According to your faith be it unto you. 30. And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*. 31. But they, when they were departed, spread abroad his fame in all that country. 32. As they went out, behold, they brought to him a dumb man possessed with a devil. 33. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34. But the Pharisees said, He casteth out

27-38. **Miracles of healing.**
(1) Two blind men. (2) A dumb demoniac.
These two miracles are peculiar to S. Matthew.

27. **From thence.** Either from the town, from the house of Jairus, or from the country.

Son of David. A Messianic title, used in all three narratives of giving sight to the blind, in this Gospel.—Alford.

28. **The house.** Either in contradistinction to the open air, or into the house in which He dwelt at Capernaum.

30. **Straitly charged them.** The word is a very strong one.
The command may either have been given with regard for the greatest good of the blind men themselves, or in a shrinking from display, which ever characterised our Lord's actions.

32. This is not a natural dumbness, but brought about by a spiritual possession.

34. See notes on chap. xii. 24-30.

devils through the prince of the devils. 35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37. Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few ; 38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

35. See chap. iv. 23.
This section again is peculiar to S. Matthew.

36-38. These three verses will be found of great use to the teacher when for any special reasons he wishes to give a lesson on missionary work. Note, in the first place, Christ's compassion. He has healed the multitude, but He is grieved at their spiritual destitution. It is part of that love of God which sent His Son into the world, that 'whosoever believeth in Him should not perish but have everlasting life.' Note, too, our Lord's appeal to His disciples. He is Almighty, yet He appeals to them. He will not work a miracle to heal *spiritual* sickness ; that must be done by the hard work of those whom He sends forth. In these verses are the key to the reason of all human help in missionary work. He could easily do without that help, but it is part of the divine plan that brother should help brother. Verse 38 shows how those who cannot go as missionaries themselves can yet help by their prayers. It is one of the very few instances where our Lord appealed to human help, and it is more remarkable because it is in a spiritual matter.

CHAPTER X. 1-42

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 2. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother; 3. Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbæus, whose surname was Thaddæus; 4. Simon the [1] Canaanite, and Judas Iscariot, who also betrayed him. 5. These twelve Jesus sent forth, and commanded them,

[1] Cananæan or zealot.

x. 1-xi. 1. **The mission of the Twelve.**

1. Notice that this is the mission, not the choice of the twelve apostles. For their selection, see S. Luke vi. 13.

2. See notes of lesson, appended.

5. Compare this mission with that of the seventy in S. Luke x. The seventy were sent into every city and place whither He Himself would come; whereas the twelve were sent into villages and places which Christ Himself had not been able to reach. And they were not at first, at all events, to go to the Gentiles or to the Samaritans.

The Samaritans are not mentioned at all by S. Mark, only in this one place by S. Matthew, but frequently by S. Luke, who tells us many of our Lord's sayings and doings concerning them. The Samaritans inhabited the country which lay between Judæa and Galilee (see Map). Its capital, Samaria, was built by Omri (1 Kings xvi. 24) as the chief city of the kingdom of Israel, and was captured by Shalmanezar, and Israel was carried away into Assyria: 2 Kings xvii. 6.

A mingled race was brought back (see Ezra iv. 2-10; 2 Kings xvii. 24-41) and placed in their cities, from whom the later Samaritans were descended. For the way in which they became worshippers of Jehovah, see 2 Kings xvii. 26-28. On the return of Benjamin and Judah from captivity a dispute arose between them and the Samaritans (see Ezra iv. 2), which resulted in a rival temple being erected on Mount Gerizim; but perhaps a century later. Hence the antagonism between them and the Jews was fierce. See S. John iv. 9.

For passages bearing on the Samaritans, see S. Luke ix. 52; x. 33; xvii. 16; S. John iv. 39; viii. 48.

This prohibition as to teaching in Samaria is expressly removed in Acts i. 8. See also Acts viii. 1; viii. 5, 14.

saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: 6. But go rather to the lost sheep of the house of Israel. 7. And as ye go, preach, saying, The kingdom of heaven is at hand. 8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 9. Provide neither gold, nor silver, nor brass in your purses, 10. Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 11. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 12. And when ye come into an house, salute it. 13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. 16. Behold, I send you forth as sheep in the midst of wolves: be ye

7. **Preach**: rather, proclaim as heralds.

9. **Provide**, etc. They were to make no elaborate preparations for their journey, but go as they were.

See S. Mark vi. 7; S. Luke ix. 3, etc. They may take a staff if they have one, but not buy one on purpose: not to buy extra shoes. Cf. S. Matt. x. 10 with S. Mark vi. 9.

10. See these words quoted in another sense: 1 Tim. v. 18.

11. **Worthy** of your message or sojourn: Josh. ii. 1; 2 Tim. i. 16.

12. See S. Luke x. 5, and compare 'The Service for the Visitation of the Sick,' Prayer Book.

14. See Acts xiii. 51; xviii. 6. Cf. S. Luke x. 11.

15. Note here **the day of judgment**, and cf. S. Luke x. 12. Cf. the statement in the Creeds and in the *Te Deum*.

16. **Wise as serpents and** yet as **harmless as doves.**

Harmless, rather *simple*, without any mixture or alloy of wickedness.

The serpent in the Bible is generally the type of evil wisdom; the dove of the Holy Spirit.

But we may learn from the cleverness of the wicked (S. Luke xvi. 8), if we are sincere with the sincerity of the Holy Spirit.

therefore wise as serpents, and harmless as doves. 17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19. But when they deliver you up, [2] take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20. For it is not ye that speak, but the Spirit of your Father which speaketh in you. 21. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. 22. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. 23. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. 24. The disciple is not above *his* master, nor the servant above his lord. 25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? 26. Fear them not

[2] Be not anxious.

17. See Acts xxii. 19; xxvi. 11; iv. 6, 7; v. 40.

18. **Governors**, *i.e.* proconsuls. See Acts xxiv. 24; xxv. 23.
Kings, *e.g.* Agrippa: Acts xxv. 13.

19. See Acts iv. 13.

21. See Micah vii. 6.

22. See 1 S. Pet. iv. 16, 17.

23. There are two prophecies mingled here as in chap. xxiv. One coming of the Son of man being at the fall of Jerusalem, the other at the end of the world.

24. Note this proverb used again in a different connection: S. Luke vi. 40; S. John xiii. 16; xv. 20.

25. **Beelzebub.** Beel- or Baal-zebub = the lord of flies. This was a god at Ekron: 2 Kings i. 2.
The Jews called him Baalzebel = lord of dung, or Baal-zebul = lord of the dwelling. See chap. xii. 24.

26. This truth is frequently enounced with different references. See S. Luke viii. 17; xii. 2.

therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30. But the very hairs of your head are all numbered. 31. Fear ye not therefore, ye are of more value than many sparrows. 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 34. Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. 36. And a man's foes *shall be* they of his own household. 37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38. And he that taketh not

28. For the true explanation of this passage see S. James iv. 12. God is the Person Whom we must fear, not Satan, who is never represented as an object of fear.

29. The farthing here is not the same coin as the farthing of S. Mark xii. 42.

Cf. S. Luke xii. 6, where five sparrows are sold for two farthings. Note all these passages of God's care for lower animals, and see notes of lesson on the Gadarene demoniacs.

32. Cf. Acts i. 8, and the meaning which has gathered round the word martyr.

34. Cf. S. Luke ii. 35.

35. Cf. Micah vii. 6.

37. Cf. Deut. xxxiii. 9, and S. Luke xiv. 26, 27.

38. Here is the shadow of the Cross, a strange saying doubtless to the Jews, who regarded the Roman punishment of crucifixion with loathing and contempt: Galat. iii. 13.

his cross, and followeth after me, is not worthy of me. 39. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

39. To gain the lower life is to lose the higher, and *vice versâ*. Cf. S. Matt. xvi. 25; Acts xii. 23.

40. He who receives a prophet for the sake of that which the name denotes, shall share all the blessedness of his state, and the reward which it brings with it.

42. **These little ones**: perhaps of our Lord's Apostles regarded as His scholars.

LESSON XIII

The Mission of the Twelve Apostles

MATTER.	METHOD.
1. **The Apostles.** The name Apostle was chosen by Christ Himself: S. Luke vi. 13. It = 'one sent.' The number would suggest the twelve tribes of Israel. The character of their mission is described in S. John xx. 21. 2. There are four lists of Apostles in the New Testament:— (1) S. Matt. x. 2; (2) S. Mark iii. 16; (3) S. Luke vi. 14; (4) Acts i. 13. In each of these lists there are three groups. Each group contains the same four names, excepting of course the list in the Acts, where the place occupied by Judas is blank.	First get out clearly— (1) The meaning. (2) The names. (3) The history as far as known of the Apostles. Draw out the principal incidents in the lives of— S. Peter, S. James, S. John, S. Andrew, as given in the New Testament.

LESSON XIII—*continued.* THE MISSION OF THE TWELVE APOSTLES

MATTER.

The names, although grouped in the same way, are not in the same order always.

Simon Peter is first in all.

Judas Iscariot is last in all, except in the Acts, where his place is vacant.

Philip occupies the same place in all, as head of the second group.

James of Alphæus the same place as head of the third group.

The first group obviously contains the chief Apostles, S. Peter, S. James, and S. John. See Galat. ii. 9, and note in the lesson on the raising of Jairus's daughter, ix. 1-4. See above.

S. Andrew was also the first called: S. John i. 40. He was resourceful: S. John vi. 8; S. John xii. 22. See also S. Mark xiii. 3.

Group Two.

S. Philip: S. John i. 43-45; xii. 21-22; xiv. 9.

Bartholomew = the son of Tolmai —hence he certainly had another name.

He is generally supposed to be the same as *Nathanael* of S. John i. 46, because S. John, who mentions the name of Nathanael twice, never mentions that of Bartholomew, whereas the Synoptists mention Bartholomew but never Nathanael. Further, in S. John Philip is coupled with Nathanael, in the Synoptists with Bartholomew. S. John mentions Nathanael as present, as a disciple, on the shore of the Lake: S. John xxi. 2.

Thomas: in Greek, Didymus (S. John xi. 16) = a twin.

Matthew: in his own Gospel, S. Matthew adds the opprobrious term 'publican' after his name. He was also called *Levi*, and the son of *Alphæus*. See S. Mark ii. 14.

METHOD.

Draw out the principal incidents in the lives of—

S. Philip,
S. Bartholomew,
S. Thomas,
S. Matthew,

as given in the New Testament.

LESSON XIII—*continued.* THE MISSION OF THE TWELVE APOSTLES

MATTER.

James (the son) of Alphæus.

(1) There was *James* the brother of the Lord: S. Matt. xiii. 55.

(2) *James* the son of a Mary: S. Matt. xxvii. 56.

(3) *James* the Little: S. Mark xv. 40.

(4) *James* the brother of Jude: S. Jude 1.

(5) *James* the writer of the Epistle: S. James i. 1.

(6) *James*, Bishop of Jerusalem: Acts xii. 17; xv. 13; xxi. 18; 1 Cor. xv. 7; Galat. ii. 9-12.

S. Paul identifies 4 and 6; 1 and 4 and 5 are also probably identical; 2 and 3 are also identical with 4. There only remains, therefore, the question whether *James the son of Alphæus* is the same person as the *James* who is the son of a Mary, brother of our Lord, brother of Jude, Bishop of Jerusalem, writer of an Epistle, and surnamed the Little. There is much to be said on both sides. It is probable that Cleophas (S. John xix. 25) is but another form of Alphæus.

Lebbæus, or Thaddæus, is the same as 'Judas, not Iscariot,' of S. John xiv. 22, probably brother of S. James. We may see in his varied names the dislike attached to the use of the name Judas.

Simon the Cananæan, or, as he is called elsewhere, the Zealot, which means the same thing. He belonged to the sect of the Zealots.

Judas Iscariot: S. John vi. 71; xii. 4; xiii. 2-26; the man of Kerioth in Judæa: Josh. xv. 25. The only one of our Lord's Apostles out of Judah. See Gen. xlix. 8.

2. The representatives of the Apostles now.

See 'A Father in Christ': Liddon's *Clerical Life and Work.*

METHOD.

Draw out the principal incidents in the lives of—

S. James the Little,
S. Jude,
S. Simon,
Judas Iscariot,

as given in the New Testament.

2. Show how this order exists still in the Bishops of the Church.

LESSON XIII—*continued.* THE MISSION OF THE TWELVE APOSTLES

MATTER.	METHOD.
The author's *Religion*, p. 240, etc. Also Prayer Book, Ordination Service, Preface.	
3. The Christian Mission. Rom. ix. 17; S. Matt. xx. 1; Acts i. 8.	Show how every life that is lived has its message to the world.

It will help the teacher and children to write out the four lists on the Blackboard. It is noteworthy that the lists agree so closely. The lesson is of much importance, and is often avoided by teachers from its difficulty. The above should be taught in two or three lessons.

BLACKBOARD SKETCH.

The Mission of the Twelve Apostles.

FIRST GROUP.

S. Matt. x. 2-4.	S. Mark iii. 16-19.	S. Luke vi. 14-19.	Acts i. 13.
Simon	Simon	Simon	Peter
Andrew	James	Andrew	James
James	John	James	John
John	Andrew	John	Andrew

SECOND GROUP.

Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew
Matthew	Thomas	Thomas	Matthew

THIRD GROUP.

James of Alphæus	James of Alphæus	James of Alphæus	James of Alphæus
Lebbæus	Thaddæus	Simon Zelotes	Simon Zelotes
Simon the Cananæan	Simon the Cananæan	Jude of James	Jude of James
Judas Iscariot	Judas Iscariot	Judas Iscariot	——

CHAPTER XI. 1-19

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. 2. Now when John had heard in the prison the works of Christ, [1] he sent two of his disciples, 3. And said unto him, Art thou he that should come, or do we look for another? 4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6. And blessed is *he*, whosoever shall not be offended in me. 7. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8. But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. 9. But [2] what went ye out for to see? A prophet?

[1] he sent by two disciples.

[2] wherefore went ye out?

1-19. Message of inquiry from S. John Baptist. Our Lord's answer and comments.

1. **Thence.** No fixed place is indicated.

2. Three reasons have been given for this request:
(1) S. John wished to confirm the faith of his disciples at Christ's own mouth.
(2) He himself was getting weary in his prison, and out of heart.
(3) That he wished to induce our Lord in some way to declare Himself.

4. Cf. S. Luke vii. 21. They would have an ocular proof of His power.

6. **Offended** = find no occasion of stumbling.

7. **A reed**: suggested perhaps by the Jordan reeds, where they first heard S. John preach.

9. **A prophet** =
(1) Either one who speaks beforehand;
(2) Or 'in public';
(3) Or 'in behalf of,' 'for.'
The predominating meaning in the Bible use of the word is the last,

yea, I say unto you, and more than a prophet. 10. For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is [3]least in the kingdom of heaven is greater than he. 12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13. For all the prophets and the law prophesied until John. 14. And if ye will receive *it*, this is Elias,

[3] but little.

one who speaks as the mouthpiece of God, and in that capacity either foretells or forthtells.

S. John was more than a prophet, because he occupied a very special position as the forerunner of Christ. He was a prophet with a very special mission at a very special time, and himself the object of prophecy.

11. **Risen.** Cf. Acts v. 30.

Born of women, contrasted with those born of 'water and the Spirit': S. John iii. 5.

One who is 'but little' (R.V.) or lesser in the Church is greater than he.

S. John's greatness was manifested—

(1) By the signs which preceded his birth.
(2) He baptized Christ.
(3) He was typified by Elias.
(4) He was on the threshold of the Church.
(5) He was great in personal character.

He that is but little.

Some have taken this to mean Christ, *i.e.* He Who is esteemed little by the world. This is untenable.

It probably means any Christian, however little (cf. chap. x. 42), who is in the full benefits of the Church. So the second Temple was greater than the first: Hagg. ii. 9.

12. **Suffereth violence.**

The word used here might mean either

(1) Forces its way violently; or as in the text,

(2) Suffereth violence, referring to the crowds who press into it, their eagerness, and unlooked-for conversion. Cf. S. John vi. 15. The Centurion (chap. viii. 5), the Syrophenician woman (S. Mark vii. 25), and Zacchæus (S. Luke xix. 5) would be examples of this. Cf. also S. Luke xvi. 16.

14. S. John's presence was the real fulfilment of the prophecy relating to Elias: Mal. iv. 5. This is explained by S. Luke i. 17.

which was for to come. 15. He that hath ears to hear, let him hear. 16. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17. And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18. For John came neither eating nor drinking, and they say, He hath a devil. 19. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But [4] wisdom is justified of her children.

[4] wisdom is justified by her works.

15. Note the first utterance of this formula so often used by our Lord to attract attention.

16. The comparison is this. Children in their games imitate, now funerals, now feasts, and expect others to join. So the Jews were loud in complaining that S. John would not join their mirth; and were angry with our Lord because He would not sanction their hypocritical austerity.

19. These were events in which wisdom was justified. Even then, amidst waywardness such as this, the children of wisdom acknowledged the wisdom of God as just, whatever form it took.

For notes of a lesson on S. John Baptist, see chap. iii.

CHAPTER XI. 20-30.

THEN began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21. Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23. And thou, Capernaum, [1] which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of

[1] shalt thou be exalted unto Heaven?

20-30. Further discourse of our Lord.

21. No miracles are recorded in the Gospels as having been worked in those places.

Chorazin is said to have been a town of Galilee, two miles from Capernaum.

Bethsaida=the house of fish. There appear to have been two places of this name on the lake of Galilee, one on the west (S. John i. 44; xii. 21; S. Mark vi. 45; S. Matt. xi. 21; S. Luke x. 13), the other on the north-east. Cf. S. Mark vi. 31-53 with S. Luke ix. 10-17. See also S. Mark viii. 22.

This is Bethsaida on the west. (George Adam Smith does not think it conclusively proved that there were two Bethsaidas.—*Historical Geography of the Holy Land*, p. 458.)

22. **Tyre and Sidon** often denounced in prophecy. See Ezek. xxvii., xxviii. It was not until the year 1513 of our era that Tyre's prosperity was finally overthrown. It is now a wreck.

Sackcloth and ashes. Cf. Jonah iii. 6.

23. **Capernaum** was exalted as being the place of our Lord's residence and for the following miracles: S. John iv. 46-54; S. Mark i. 21-28; S. Matt. ix. 1-8; viii. 1-14; ix. 18-26; viii. 5-13; S. Luke iv. 23.

Sodom. See Deut. xxxii. 32; Isa. i. 10; Lam. iv. 6; Ezek. xvi. 46-57.

judgment, than for thee. 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26. Even so, Father: for so it seemed good in thy sight. 27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. 28. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30. For my yoke *is* easy, and my burden is light.

25. For the words used by our Lord in prayer, see S. John xi. 41; xii. 28; xvii.; S. Luke xxiii. 34.

Revealed them unto babes. See 1 Cor. i. 26-31; ii. 12-16.

LESSON XIV

Neglected Opportunities

MATTER.	METHOD.
1. **Neglected Opportunities.** Show our Lord's teaching in this matter. And the teaching of experience. (1) Esau. (2) Saul. (3) Solomon. (4) In New Testament, Nazareth; the cities as here, Jerusalem.	1. (1) Gen. xxv. 29; xxvii. 34; Heb. xii. 17. (2) 1 Sam. xiii. 14. (3) 1 Kings xi. 9-11. (4) General idea: S. Luke xvii. 22. See also S. Luke xix. 42; S. Matt. xxv. 31.
2. **Opportunity.** Show the value of 'the opportunity.' (1) Note the recurring phrase in our Lord's life, 'My time,' 'Mine hour.' And draw from this the importance of such times as Childhood. Schooldays. Crises in life. Confirmation. Sundays.	2. (1) Ephes. v. 16. (2) S. John vii. 6; ii. 4; vii. 30 xiii. 1. As an illustration draw out the advantages which S. Paul found in the opportunities of his early life. (1) That he had been born a Jew by religion. (2) A Roman, politically. (3) And had been educated at Tarsus, a Greek University.

LESSON XIV—*continued.* NEGLECTED OPPORTUNITIES

MATTER.	METHOD.
	(4) That he had learned a trade. (5) That he had profited by God's dealings with him, in the impression produced by S. Stephen's martyrdom, and later in his wonderful conversion.
3. **Our future state depends on our actions here.** (1) Show we shall not all be equal in Heaven. (2) That even those who are saved may have been losers.	3. (1) Illustrate from parable of the talents, S. Matt. xxv. 21, etc. See also S. Matt. xix. 27, 28; S. Luke xx. 35; S. Matt. xx. 20, 21; S. Luke xix. 16, 17; 1 Cor. xv. 41, 42. (2) 1 Cor. iii. 11-15.

BLACKBOARD SKETCH.

We all have Opportunities.

Examples of using them—
Joseph.
David.
Examples of missing them—
Esau.
Solomon.
Judas.
Nazareth.

CHAPTER XII. 1-8.

AT that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. 2. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5. Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6. But I say unto you, That in this place is *one* greater than the temple. 7. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. 8. For the Son of man is Lord even of the sabbath day.

1-8. **Our Lord's judgment on the supposed violation of the Sabbath by His apostles.**

See S. Mark ii. 23; S. Luke vi. 1.

2. The plucking of ears of corn was allowed by Deut. xxiii. 25; but to do it on the Sabbath was against Jewish tradition. See further incidents mentioned in S. Mark and S. Luke.

3. This event took place on he Sabbath. Cf. 1 Sam. xxi. 6 with Lev. xxiv. 8, in addition to the fact that David ate bread consecrated to the use of the priests.

4. **The Shewbread,**

Or, 'Bread of setting forth,' because set on the Holy Table in the Sanctuary: Heb. ix. 2.

Or, Bread of the face—always before the Lord. 'Continual bread': Num. iv. 7.

The loaves were regarded as holy, and therefore incense was put upon them: Lev. xxiv. 7.

They were twelve in number, and offered afresh every Sabbath to God, in acknowledgment that the twelve tribes owed their sustenance to God.

5. The priests had to offer double offerings on the Sabbath (Num. xxviii. 9, 10), besides offering hot bread on that day, and other acts of ministration.

The law, therefore, ordains certain work to be done on the Sabbath as a duty.

7. See on chap. ix. 13.

CHAPTER XII. 9-21.

AND when he was departed thence, he went into their synagogue: 10. And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? 12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 13. Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other. 14. Then the Pharisees went out, and held a council against him, how they might destroy him. 15. But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 16. And charged them that they should not make him known: 17. That it might be fulfilled which was spoken by Esaias the prophet, saying, 18. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19. He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21. And in his name shall the Gentiles trust.

9-21. **Another miracle of healing on the Sabbath, and its consequence.**

9. S. Luke vi. 6 says that this took place on another Sabbath. Note the fuller particulars given here, and in S. Mark iii. 1.

12. Not to do good when it is in our power to do so, is to do evil.

14. This is the first mention of a plot to put our Lord to death; in S. Mark the Herodians are associated with the Pharisees.

15. See chap. x. 23.

17. This is a free translation of Isa. xlii. 1.

20. *i.e.* He will not crush one already almost broken, He will not quench any in which there is a sign even of the fire of life, until He shall have brought out the conflict, the cause, the judgment, into victory.

LESSON XV

On the Sabbath

MATTER.

1. **Sabbath and Sunday.**

Commandment iv.

Rev. 1-10 (The Lord's Day); S. Mark xvi. 2, 9; S. Luke xxiv. 1; S. John xx. 1-19, 26; Acts xx. 7; 1 Cor. xvi. 2.

2.

(1) The Sabbath and Sunday both enjoin a certain consecration of time to God, at least $\frac{1}{7}$th.

(2) A periodical suspension of human toil.

(3) The making leisure for the public worship of God.

(4) Sunday was never identified with the Sabbath, until the rise of seventeenth-century Puritanism; and nowhere in ancient times is the Sabbath appealed to as a ground for observing the Lord's Day.

(5) They are kept on distinct days of the week. The Sabbath on the last, the Sunday on the first.

(6) The motive underlying their observance is different.

The Sabbath was ordained to commemorate the rest of God in the completion of creation, and also the deliverance out of Egypt: Deut. v. 15.

The Sunday was ordained, or rather observed, to commemorate completed redemption in *the Resurrection.*

The Sabbath was thus a shadow of good things to come.

(7) Their names are different.

(1) The Sabbath.

(2) The Lord's Day.

'First day of the week'; later, Sunday.

Of these 'The Lord's Day' seems to give the clue to its due significance.

METHOD.

1. Show that some connection is supposed to exist between them, from the fact that the Church of England uses the fourth commandment in the service of Holy Communion.

2. Question out—

(1) What the Sabbath and Sunday have in common.

(2) Whether they are therefore identical, as they sometimes are supposed to be, by those who call Sunday the Sabbath, and who appeal to the Jewish law as a guide to its observance.

See on this Col. ii. 16, and show that as they are invariably distinguished in history, in position, in motive of observance, in name, so they are to be distinguished in the manner in which they are kept holy.

LESSON XV—*continued.* ON THE SABBATH

MATTER.	METHOD.
3. **How should Sunday be kept?** Rev. i. 10.	
(*a*) 'The Lord's Day' is the key to its observance.	(*a*) Not in idleness. Idleness is just as much contrary to the Sabbath law as labour. Cf. Isa. lviii. 13. See Edersheim, *The Temple*, chap. ix.
(*b*) For worship, see notes on p. 12.	(*b*) But first, in worship of God.
(*c*) 'You are justified in turning Sunday into other days in so far, and no farther, as you turn other days into Sunday' (Keble).	(*c*) Then generally in everything which may help us to remember that it is a consecrated day; and in anything which will minister to the highest form of rest.

BLACKBOARD SKETCH.

Sabbath.	**Sunday or Lord's Day.**
Names different.	
Last day of week.	First day of week.
	Commemorates—
Commemorated the 'Rest of God.'	(1) The rising of our Lord.
	(2) Coming of the Holy Ghost.
The deliverance from Egypt.	
Idleness is not keeping God's commandment. Cf. My Father worketh hitherto and I work.	
The fourth commandment teaches us 'to serve Him truly *all the days* of my life.'	

ADDITIONAL NOTE ON THE SABBATH

As to the observance of the Jewish Sabbath apart from its purely religious exercises.

The whole social Rabbinical legislation on the subject seems to rest on two underlying principles.

Negatively, the avoiding of all that might become work.

Positively, the doing of all which in the opinion of the Rabbis might tend to make the Sabbath a delight.

See S. Luke xiv. 1.

For the Sabbath and Sunday, see

The Law of the Love of God.—Moberly.

The Law of Sinai.—Randolph.

Easter Sermons: 'The Lord's Day,' vol. ii.—Liddon.

'Sunday': The author's *Counsels of Faith and Practice.*

CHAPTER XII. 22-45

THEN was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that [1] the blind and dumb both spake and saw. 23. And all the people were amazed, and said, [2] Is not this the son of David? 24. But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils. 25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27. And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. 28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30. He

[1] omit 'the blind and.'
[2] Is this the Son.

22-45. **Accusations and demands directed against our Lord.** See S. Luke xi. 14; S. Mark iii. 22.

23. Surely this cannot be **the Son of David**? Here again this title is given, in each of the three accounts of the gospel, which tell of giving sight to the blind.

24. See notes on x. 25.

26. **Satan**=the adversary. See notes on chap. iv. 1.

27. **Your sons,**
either (1) The children of the Pharisees, *i.e.* their disciples, the exorcists. See Acts xix. 13;
or (2) It may mean the Apostles, your sons in the sense that they are men taken from among yourselves, whom you do not charge in this way.
Cf. also S. Luke ix. 49.

28. In S. Luke xi. 20 we have 'the finger of God.'
Come upon you unawares, with surprise.

29. **The strong man** is Satan; **the house,** the sphere in which he reigns.
Cf. S. Luke xi. 21, 22.

30. Compare this verse with S. Mark ix. 40 and S. Luke ix. 50. They are two ways of setting forth the same truth. In the great struggle between God and Satan there is no neutrality. 'If a man is not on My side, he is against Me.' 'If he is on My side, he is for Me.'

that is not with me is against me; and he that gathereth not with me scattereth abroad. 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the [3] blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. 32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come. 33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. 34. O [4] generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. 38. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40. For as Jonas was three days and three

[3] the blasphemy against the Spirit.

[4] 'offspring' for 'generation.'

31. The blasphemy, not *sin*, against the Spirit, apparently is to be found in

(1) Attributing, as here, the working of the Holy Spirit to Satan.

(2) Opposing at any time that which is the manifest work of God as evil.

The student who wishes to enter deeply into this mysterious subject should consult *The Person and Work of the Holy Spirit.*—Hutchings.

32. Cf. S. Mark iii. 29 (R.V.).

36. **Idle word** in the sense of purposeless, useless.

37. **Justified** = here accounted just, the opposite of condemned.

39. **Adulterous** in a spiritual sense. Cf. Jer. iii.; Ezek. xvi.; xxii.

40. Note that our Lord here gives the sanction of His authority to the history of Jonah, as He does also to the history of Adam and Eve (S. Matt, xix. 4); Noah (S. Luke xvii. 26); to the history of Lot (S. Luke xvii. 28, 32). And on this most important subject see *Christus*

nights in the [5] whale's belly: so shall the Son of man be three days and three nights in the heart of the earth. [5] sea-monster.
41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. 42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. 43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. 45. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto the wicked generation.

Comprobator, by Bishop Ellicott, and a sermon by Dr. Liddon, 'The Worth of the Old Testament.' For the history of Jonah, see Dr. Pusey's valuable introduction to the prophecy of Jonah, in *The Minor Prophets*; a sermon 'Jonah,' in *Sermons preached on Special Occasions*—Liddon.

The sign here referred to is Jonah's entombment in the fish as a type of our Lord's three days' descent into Hell, or the place of departed spirits.

Note, the word here translated 'whale' is applicable to any sea-monster. See the instances given in Dr. Pusey's introduction mentioned above.

40. Three days and three nights. The Jews counted any part of a day as 'a day and a night.' See Gen. xl. 13, 20; 1 Sam. xxx. 12, 13; and compare S. Luke ix. 28 with S. Matt. xvii. 1, where the same period is described as either eight days or six days.

Our Lord either cites or directly refers to the five books of Moses, 1 Sam., 1 and 2 Kings, 2 Chron., Psalms, Isaiah, Jeremiah, Daniel, Hosea, Joel, Jonah, Micah, Zechariah, Malachi.

'Thus it must be' is our Lord's expression as applied to events therein foretold.

42. See 1 Kings x. 1.

43. **Though dry**, *i.e.* desolate places. 'Where no water is, men do not dwell.' This parable represents the state of a man who has been made respectable without being made religious, such as might be brought about by culture from which religion is excluded.

45. For the number 7 see S. Mark xvi. 9; S. Luke viii. 2.

LESSON XVI

The Use and Abuse of Language

Matter.	Method.
1. Importance of language.	
(1) Show what man would be without it.	(1) Gen. xi. 7-9 ; 1 Cor. xiv. 9.
(2) Its use for instruction, comfort, social intercourse.	(2) Acts ii. 7-11.
(3) The Word of God.	(3) S. John i. 1.
2. The responsibility of the use of speech.	
(1) Show that the word spoken cannot be recalled.	(1) Illustrate by the hasty word of Henry II. as regards Becket.
(2) The warnings of God.	(2) S. Matt. xii. 36, 37.
(3) Neglecting to speak.	(3) Ezek. iii. 18 ; Eccles. iii. 7.
3. Sins of the tongue.	
(1) Foolish talk.	(1) Eccles. v. 3 ; Ephes. v. 4.
(2) Lying.	(2) S. John viii. 44 ; Gehazi, 2 Kings v. 21 ; Acts v. 4.
(3) Slander.	(3) Exod. xx. 16 ; S. Matt. xxvi. 61 ; Acts vi. 13.
(4) Irreverence.	(4) 2 Kings ii. 23.
(5) Profanity.	(5) Exod. xx. 7.
(6) Bitterness.	(6) Ps. lii. 5 ; Prov. vi. 19 ; Ephes. iv. 31.
4. Duties imposed by the gift of speech.	
(1) A good life.	(1) S. Luke vi. 15 ; 2 Cor. iv. 13 ; Phil. iv. 8.
(2) Self-restraint.	(2) 1 S. Pet. iii. 10 ; Ecclus. xix. 8.
(3) Reproof, comfort, and exhortation.	(3) Ecclus. xix. 13 ; Prov. ix. 8. See also on the whole subject S. James iii.

Write on Blackboard the sins of the tongue.

CHAPTER XII. 46-50

WHILE he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. 47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48. But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49. And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren! 50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

46-50. **The coming of His Mother and brethren.**

The brethren of the Lord.

For a full and learned inquiry on this point see dissertation at the end of Bishop Lightfoot's *Commentary on the Galatians.*

Their names are given in S. Mark vi. 3.

There have been three theories concerning them :

(1) That they were the sons of S. Joseph and the Blessed Virgin Mary, and therefore our Lord's actual brothers ; this is called after the name of Helvidius (who advocated it at the end of the fourth century) the Helvidian theory. This may be dismissed at once as contrary to all Christian instinct and traditions.

(2) That they were the sons of S. Joseph by a former wife, and therefore our Lord's half-brothers ; called after Epiphanius, who maintained it (earlier in the fourth century), the Epiphanian theory.

(3) That they were our Lord's cousins, being sons of Mary the wife of Alphæus, and sister of the Blessed Virgin ; called after S. Jerome (also in the fourth century), who maintained it, the Hieronymian theory.

Either (2) or (3) will probably give the true solution.

For this incident see S. Mark iii. 21.

48. Our Lord does not here bid us neglect the duties towards our friends ; but only, when two duties conflict, the higher must be observed. See S. Mark vii. 11 ; 1 Tim. v. 8.

CHAPTER XIII. 1-23

THE same day went Jesus out of the house, and sat by the sea side. 2. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3. And he spake many things unto them in parables, saying, Behold, [1] a sower went forth to sow; 4. And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: 5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6. And when the sun was up, they were scorched; and because they had no root, they withered away. 7. And some fell among thorns; and the thorns sprung up, and choked them: 8. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9. Who hath ears to hear, let him hear. 10. And the disciples came, and said unto him, Why speakest thou unto them in parables? 11. He answered and said unto them, Because

[1] *the* sower.

1-23. **The Parable of the Sower.** See S. Mark iv. 1-8 and 14-20; S. Luke viii. 5-8 and 11-15.

Note '*the* sower' rather than 'a sower,' such a man as they were accustomed to see.

The whole scenery of the lake, as adapting itself to the parable, is described in Stanley's *Sinai and Palestine*.

5. **Stony places.** This is explained by 'the rock' of S. Luke, places where the native rock is but thinly covered with soil.

6. **They had no root.** S. Luke says 'lacked moisture.'

7. S. Luke mentions that the thorns and seeds sprung up simultaneously.

8. **Hundredfold.** See Gen. xxvi. 12.

10. Cf. Ecclus. xxxviii. 33.

11. **Mysteries.** This term is a very important one. It does not mean something which is obscure and unintelligible, but a truth which is made known to the initiated, while hidden from the world at large. And then, something which natural understanding does not discover, but which is

it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15. For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. 16. But blessed *are* your eyes, for they see: and your ears, for they hear. 17. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not

made known to the chosen band of the faithful by a revelation of the Holy Spirit.

See Ephes. iii. 9; Coloss. i. 26; 1 Cor. ii. 7-10; Ephes. v. 32; 1 Cor. xv. 51.

12. This throws some light on the right frame of mind in which to understand the mysteries; and lends little support to the theory that 'the Bible is to be interpreted like any other book.'

13. The function of parables is to make men think. They will not force truth on the unheeding ear, but will even conceal it. So that a man is punished for his careless indifference by becoming incapable of receiving or appreciating higher truth. We have something of the same sort in S. Luke ii. 34. See also S. John ix. 39. Every opportunity offered to man carries with it a great responsibility, and leaves him better or worse than it found him.

14. This prophecy of Isaiah vi. 9 is quoted again in S. John xii. 40; Acts xxviii. 26, 27; Rom. xi. 8. See 2 Cor. iv. 3, 4. Christ does not say things in order to blind unbelievers, but He foretells this blinding as the certain consequence of an unbelieving heart when brought face to face with truth.

17. See 2 Sam. xxiii. 5; Job xix. 23-27; S. Luke ii. 29-32.

heard *them*. 18. Hear ye therefore the parable of the sower. 19. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, [2] by and by he is offended. 22. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23. But he that received seed into the good ground is he that heareth the word, and understandeth *it*; [3] which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

[2] straightway he stumbleth.

[3] who verily beareth fruit.

19. **The wicked one.** S. Mark, 'Satan'; S. Luke, 'the Devil.'

LESSON XVII

The Parable of the Sower

Introduction.—Note and explain the distinction between Fable, Myth, Proverb, Allegory, and Parable.

A Fable is not concerned with heavenly, but with earthly maxims, and in its structure rejects all probability. Animals and trees, etc., speak and act as if they were responsible moral beings.

A Myth is a statement in which truth is so closely blended with fiction that only the initiated can separate them.

A Proverb. See S. Luke iv. 23; v. 36; S. Matt. xv. 14, 15; S. John x. 6; xvi. 25 = condensed human experience: 'The wisdom of many and the wit of one.'

'**An Allegory** differs from a parable as a transparency might differ from a painting on canvas'—the imaginary person stands in the place of the real one. Examples of this in S. John x. 1-18.

A Parable, lit. 'a comparison,' is generally defined as a natural story to illustrate a spiritual truth.

LESSON XVII—*continued.* THE PARABLE OF THE SOWER

MATTER.	METHOD.
1. The hearing ear. (*a*) See notes on v. 13. Important truth always underlies our Lord's often repeated saying, 'He that hath ears to hear, let him hear.' His parables from Nature are specimens of the teaching to be found all around us. (*b*) Genius has been described as 'the power of applying attention.' Illustrate by some such story as 'eyes and no eyes,' or by that of the story of the man who parted with the site of a diamond-mine to a stranger for a trifle, because he had not noticed diamonds which the stranger had seen imbedded in the mud walls of his house.	(*a*) Cf. Keble, 'There is a book who runs may read.'—*Christian Year*, Septuagesima. Cf. Shakespeare, 'Sermons in stones.' See also the Psalms, *e.g.* xix.; civ., etc. See also S. Matt. xvi. 2. (*b*) Insist generally on the importance of attention.
2. Hindrances. The receptive powers become damaged very easily. (*a*) *By distraction.* If the heart is like the way-side, where everything lies on the surface, the Evil One can easily come and snatch away the good seed, 'lest they should believe and be saved.' (*b*) *By want of depth*, or earnestness, like those on the rock. Explain of a little thin soil spread over a rocky bed. There is an immediate and showy result: they receive with joy. But 'yet hath he no root in himself': the rock prevents any root development, and so, 'in time of temptation,' 'when the sun was up,' 'when affliction or persecution ariseth for the Word's sake,' 'because it lacked moisture,' 'in time of temptation,' 'they fall away,' 'withered away,' 'immediately they are offended,' 'they were scorched, and because they had no root, they withered away.'	(*a*) Cf. Hos. x. 12; Ps. li. 17—a *contrite* heart; S. Mark vi. 52. As an example compare the failure of Saul to take in the Word of God's instruction: 1 Sam. xiii. 13; 1 Sam. xv. Cf. also the fall of Solomon. (*b*) Early hopes withered. Cf. Judas, with his covetous heart. Demas, 2 Tim. iv. 10. Perhaps also The Rich Young Ruler: S. Matt. xix. 20. For the root, see Ephes. iii. 17; Col. ii. 7; Jer. xvii. 8; Hos. ix. 16.

LESSON XVII—*continued.* THE PARABLE OF THE SOWER

MATTER.	METHOD.
(*c*) *By inward evil.* It is not so much that the seed fell into thorn bushes, as that it fell into ground uncleared which had thorn roots in it. And the two sprang up together. 'The thorns sprung up, and choked them.' 'And it yielded no fruit.' 'The care of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful.' 'The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word,' etc. 'When they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.'	The three specimens of thorns given are— (1) Cares. (2) Riches. (3) Pleasures or lusts, *i.e.* desires of other things. As an example of— (1) Martha: S. Luke x. 40. See S. James i. 8. (2) Ananias and Sapphira: Acts v. 1. The rich man of the parable: S. Luke xvi. 19. See S. Mark x. 23. (3) Achan: Josh. vii. 18. To avoid inward evil. See 1 Cor. xi. 28. Illustrate by pulling up weeds, which is useless unless the roots are extracted. Warn against evil being allowed to stay in the heart.
3. Increase in good. Those on the good ground bring forth fruit 'some an hundredfold, some sixtyfold, some thirtyfold.' 'Bare fruit an hundredfold.' This is explained to be, 'he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold,' etc. 'Such as hear the Word and receive it,' etc. 'Which in an honest and good heart, having heard the Word keep it, and bring forth fruit with patience.' Show that we must prepare our hearts to receive the truth, be honest and good, receptive. Cf. S. Luke x. 6; Acts xiii. 48. Show that we must be ever growing in grace: 2 S. Pet. iii. 18.	3. As to the graduated increase, compare S. Matt. xxv. 14-30, of the talents. As to the receptive heart, note S. Luke viii. 18. Illustrate the growth in grace by the graduated system of the Church, proposed to her children. Baptism. Confirmation. Absolution. Holy Communion. Prayer. Study of Holy Scripture. Grace at time of marriage. Grace at time of death. And ministers of God always at hand to dispense His bounties.

CHAPTER XIII. 24-30

ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

24-30. **The Parable of the Tares of the Field.** This parable is peculiar to S. Matthew.

24. **Is like to a man,** *i.e.* to the circumstances of a man.

25. **Tares** or darnel, which closely resembles wheat, and can only be detected at the time of fruit-bearing.

Sowed. Lit., sowed *over* the other seed.

While men slept does not imply negligence, but is merely equivalent to night-time.

CHAPTER XIII. 31-35

ANOTHER parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32. Which indeed is the least of all seeds: but when it is grown, it [1]is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. 33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. 34. All these things spake

[1] is greater than the herbs.

31-35. **The Parables of the Grain of Mustard Seed and The Leaven.** The difference between these two parables lies in this. 'The Mustard Seed' shows us the kingdom displaying itself openly, the *extensive* development of the Church. 'The Leaven' shows us its inner growth, the *intensive* development. Both describing the slight beginnings of the Church and its marvellous increase.

31. The mustard seed is chosen perhaps because of the proportion between the smallness of the seed and the subsequent greatness of the plant as compared to the seed.

The mustard tree of the parable has been thought not to be the mustard plant of western Europe, but some tree like the *Salvadora Persica.*

32. **The least of all seeds** cannot be pressed literally, but must mean 'among the smallest of all seeds.' The smallness of a grain of mustard seed was proverbial. See S. Luke xvii. 6.

The birds come and lodge in the branches must be understood of birds settling and swinging on the branches to peck the seed.

33. Note that Leaven in Holy Scripture is generally used in a bad sense of the power of evil. See 1 Cor. v. 7; S. Luke xii. 1; Galat. v. 9. It was forbidden in offerings: Exod. xiii. 3; Lev. ii. 11; Amos iv. 5, with the exception of Lev. xxiii. 17, where leaven was to be used. Here it is used in a good sense. The loaves here being such bread as was used daily, symbolising the sanctification of daily food. Cf. also the banishing of leaven from the houses of the Israelites during the Passover.

The woman, as in S. Luke xv. 8, may be taken to represent the Divine Wisdom working in the Church.

Jesus unto the multitude in parables; and without a parable spake he not unto them: 35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Three measures of meal probably represent as much as could be mixed at one time (cf. Gen. xviii. 6), although other mystical interpretations are given.

35. **The prophet** is the writer of Psalm lxxviii., said to be Asaph, who narrates events which were really parables. See 1 Cor. x. 6-11.

ADDITIONAL NOTE ON PARABLES

The word *parable* means something *laid by the side of*, cf. *parallel*, as a measure is laid by the side of anything to show its length. The common definition, 'an earthly story,' etc., is misleading. Parables are word-pictures.

It should be noticed that our Lord did not begin by speaking in parables; and when He did begin, the disciples were surprised (cf. verse 10) at the change from the plain and direct teaching of the Sermon on the Mount, and of all His previous teaching. When His words were met with contempt and unbelief, then He adopted the parabolic method (S. Mark iv. 11, 12), which had been used, though sparingly, in the Old Testament, but very commonly in the Rabbinical teaching of the day. Our Lord's parables have seized on the mind of the world in a manner that can scarcely be described as other than miraculous. Even unbelievers use the expressions 'Good Samaritan,' 'the eleventh hour,' 'prodigal son,' etc. The value of parables is that they fix a story in the mind, which, though not at the time understood, yet may produce an understanding of its meaning even many years after.

CHAPTER XIII. 36-43

THEN Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37. He answered and said unto them, He that soweth the good seed is the Son of man; 38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; 39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that [1] offend, and them which do iniquity; 42. And shall cast them into a furnace of fire: there shall be [2] wailing and gnashing of teeth. 43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear.

[1] cause stumbling.

[2] *the* weeping and gnashing of teeth.

39. The Devil is a real person, an evil spirit, not a mere name for the principle of evil working in the world. See notes on the Temptation, chap. iv.

The angels. Note the frequent allusion to the ministry of angels in the Bible. The word signifies messengers. The properties of good angels are given in Ps. ciii. 20; 2 Sam. xiv. 17, 20; they are called Holy: S. Matt. xxv. 31. The symbolism of their wings, as in Isa. vi. 2, is to show their activity, swiftness, and readiness in the service of God.

The ministry of angels is exercised (1) In declaring the will of God. See S. Luke i. 13-30; ii. 10; xxiv. 4. (2) In guarding us from dangers: Ps. xci. 11, 12; xxxiv. 7; Gen. xix.; xxxii. (3) In guarding and tending individual souls. See Gen. xxiv. 40; S. Matt. xviii. 10; Acts xii. 15. (4) In attending at Divine Worship: Heb. i. 14; 1 Cor. xi. 10. Cf. also the service for Holy Communion. 'Therefore with angels and archangels and with all the company of Heaven,' etc. The archangel Gabriel and the archangel Michael are expressly mentioned by name in Holy Scripture, and also Raphael and Uriel in the Apocrypha. See Dan. ix. 21; S. Luke i. 19; Dan. xii. 1; S. Jude 9; Rev. xii. 7; Tobit iii. 17; 2 Esdras iv. 1.

LESSON XVIII

The Parable of the Tares of the Field

MATTER.	METHOD.
1. Explanation of terms. Explain accurately the terms in which the parable is set out. (1) The sower of the seed = the Son of man. (2) The good seed = the children of the kingdom. (3) The field = the world. (4) The tares = the children of the wicked one.	1. (1) This title 'Son of man' is the title most frequently given by our Lord to Himself. See note on chap. viii. 20, p. 58. = The ideal man ; Also 'the Messiah' ; Also His true humanity. (See note on p. 61.) (2) Note the seed in the parable of The Sower = the word of God. Here, those who are born anew of water and the word. See Hos. ii. 23 ; Zech. x. 9. (3) *i.e.* the Church in the world. This parable being a parable of the kingdom, is designed to show the presence of evil mingled with good in the Church. Its presence in the world is obvious. See article xxvi.
(5) The devil mimics and counterworks the work of Christ. (6) Having done the mischief, the enemy 'went his way.'	(5) The enemy that sowed = the devil. (6) Note the secret development of evil, at first hardly discernible. Illustrate also by 'the avalanche.' (7) The servants = men zealous for God's honour. Cf. S. Luke ix. 54. (8) Harvest = the end of the world. Note the questions by the servants, and the answers received. (9) Reapers = angels. See note on angels above. (10) The diverse fate of the bad and the good. Cf. S. Matt. xxv. 46.
2. The presence of evil in the Church. (*a*) Explain that the origin of evil is a great problem : Ps. lxxiii. (*b*) But we must not be perplexed at it.	2. (*a*) For the Bible account, see Wisdom ii. 24. (*b*) Show the falls which have taken place of good men. In Old Testament : Balaam, David, Solomon. In New Testament : Judas among the Apostles.

LESSON XVIII—*continued.* THE PARABLE OF THE TARES OF THE FIELD

MATTER.	METHOD.
(*c*) Evil if not sought after by us will not really harm us.	(*c*) Example, Joseph. See Gen. xxxix. 21-23.
(*d*) If, on the other hand, we deliberately associate ourselves with it, it is full of danger.	(*d*) Example, Lot. See Gen. xiii. 11. Cf. 1 Cor. x. 13. Note the distinction set forth in the Baptismal service: 'Dost thou renounce, etc., so that thou wilt not *follow* nor be led by them?'
3. The Patience of God. Lest the wheat should be injured, He will not allow the tares to be rooted up. Sometimes the wheat is very much like the tares, as in the case of S. Paul (Acts ix. 13) and Joseph of Arimathæa (S. Luke xxiii. 51) and the Christians in Cæsar's palace (Phil. iv. 22). Vengeance must be left to God.	3. 1 Cor. iv. 5. See also 2 S. Pet. iii. 1, etc.; S. Matt. xix. 30.

On Blackboard write the ten headings of paragraph 1.

CHAPTER XIII. 44-52

AGAIN, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. 45. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it. 47. Again, the kingdom of heaven is like unto a net, that

44-52. Parables. The Hidden Treasure; The Pearl of Great Price; The Draw-net.

44. This parable peculiar to S. Matthew.

Cf. Prov. ii. 4. These parables are spoken to the disciples, not to the multitude.

For the joy in finding the treasure, cf. Phil. iii. 4-11.

We are not bidden to imitate the questionable morality of the buyer in keeping back his knowledge of the true value of the field from the seller, but only his *earnestness*, as in the parable of the Unjust Steward (S. Luke xvi. 1) we are only bidden to imitate the man's cleverness, not his dishonesty: S. Luke xvi. 8.

The parable refers spiritually to a man unexpectedly finding the kingdom of God. Something like S. Matthew's own experience.

45. This parable also is peculiar to S. Matthew.

Here the man has been searching for truth, and has found it in some of its lower forms; it has not come to him, as in the previous case, where he had not looked for it.

A merchant man = one trained and skilled in spiritual discernment. Cf. S. Paul and S. Augustine.

46. Cf. Isa. lv. 1; S. Matt. xxv. 9, 10; Rev. iii. 18; Prov. xxiii. 23.

For the one pearl as compared with the many, compare S. Luke x. 41, 42.

47. **The net** here is not the same as the hand-net of ch. iv. 18, but a draw-net. This parable is distinguished from the parable of The Tares, in the teaching which it contains, in these particulars.

'The Tares' have to do with the present intermixture of good and bad. This parable with their future separation.

Good and bad are enclosed in the net of the Church, just as good and bad are invited to the marriage supper: S. Matt. xxii. 10.

Some have traced in these seven parables a progressive teaching as follows:—(1) The sowing of the Church. (2) The existence of evil in the Church. (3) Its growth extensive. (4) Its growth intensive. (5) The

was cast into the sea, and gathered of every kind: 48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. 51. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52. Then said he unto them, Therefore every scribe [1] *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

[1] which hath been made a disciple to.

discovery of truth to those who are doing their duty. (6) Truth the reward of those who seek for it. (7) The final consummation of all things.

52. This means that every one who fulfils the office of a perfectly instructed scribe in Christ's kingdom, *i.e.* who is to the Church what a scribe was to the law, will be able to bring out of his store of doctrine rich developments of old doctrine and new also.

CHAPTER XIII. 53-58

AND it came to pass, *that* when Jesus had finished these parables, he departed thence. 54. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? 55. Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56. And his sisters, are they not all with us? Whence then hath this *man* all these things? 57. And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58. And he did not many mighty works there because of their unbelief.

53-58. Teaching at Nazareth, where he is rejected.

54. **His own country** = Nazareth. For an account of this ministry, see S. Mark vi. 1-6; and perhaps S. Luke iv. 16-31.

It has now been proved beyond doubt that Nazareth was not a secluded spot, but in touch with the great roads which linked Galilee to the outside world. 'All the rumour of the Empire entered Palestine close to Nazareth . . . the scandals of the Herods buzzed up and down these roads, pedlars carried them, and the peripatetic Rabbis would moralise upon them. The customs, too, of the neighbouring Gentiles . . . all this would furnish endless talk in Nazareth, both among men and boys' (George Adam Smith, p. 434).

55. In S. Mark vi. 3, simply, Is not this the carpenter?
For the brethren of our Lord, see note on xii. 46.

58. Note the stronger expression of S. Mark vi. 5: 'and He could there do no mighty work.'

CHAPTER XIV. 1-12

AT that time Herod the tetrarch heard of the fame of Jesus, 2. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore [1] mighty works do show forth themselves in him. 3. For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. 4. For John said unto him, It is not lawful for thee to have her. 5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. 6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7. Whereupon he promised with an oath to give her whatsoever she would ask. 8. And she, being [2] before

[1] powers.

[2] put forward.

1-12. Herod and the death of S. John Baptist.

1. This is Herod Antipas. See notes on chap. ii. 1.
Tetrarch = ruler of a fourth part of the Roman province of Syria.

2. For conflicting opinions about S. John, see S. Luke ix. 7.
Comparing S. Matt. xvi. 6 with S. Mark viii. 15, it seems probable that the doctrine of the Herodians was the same as that of the Sadducees. If so, Herod is here professing to believe in the resurrection of S. John, contrary to his own convictions. His conscience makes a coward of him. Note the name 'mighty works' for miracles. They are also called 'wonders': see Acts xiv. 3; Rom. xv. 19; S. Matt. xxiv. 24: or 'signs,' simply, that is, tokens of the near presence of God: S. Mark xxvi. 20; Acts xiv. 3; S. John ii. 18: or 'works,' by S. John alone, *e.g.* S. John v. 36; vii. 21.
There were three reasons why this marriage was impossible. Herod and Herodias were related to each other already in a degree which prohibited marriage. Herod's wife was still alive, and Herodias's husband.

3. Machærus in Peræa is generally regarded as the scene of S. John's imprisonment.

5. For a fuller account, see S. Mark vi. 20.

6. The damsel's name according to Josephus was Salome.

7. An oath of this kind could not be binding.

> 'It is great sin to swear unto a sin;
> But greater sin to keep a sinful oath.
> Who can be bound by any solemn vow
> To do a murderous deed?'—2 *Henry VI.*, Act v. Sc. 1 at end.

instructed of her mother, said, Give me here John Baptist's head in a charger. 9. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. 10. And he sent, and beheaded John in the prison. 11. And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother. 12. And his disciples came, and took up the body and buried it, and went and told Jesus.

9. Herod had no right to the title of king. For his grief, see S. Mark vi. 20.

11. For the lingering on of the disciples of S. John as a separate community, see Acts xviii. 25; xix. 4.

[It should be noticed that Herod had come to Machærus because Aretas, the father of his insulted wife, had gathered troops to attack him. This was an additional reason for the hatred of Herodias towards S. John.

There is strong contrast between the drunken revelry in the hall and the silence and death in the dungeon underneath.

Machærus was a suitable scene for the end of the Baptist's life. Below was the Dead Sea; close at hand were the mountains where Moses had mysteriously disappeared; also close at hand was the scene of the still more mysterious departure of Elijah, who in so many respects resembled the Baptist.]

CHAPTER XIV. 13-21

WHEN Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities. 14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. 15. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. 16. But Jesus said unto them, They need not depart; give ye them to eat. 17. And they say unto him, We have here but five loaves, and two fishes. 18. He said, Bring them hither to me. 19. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude. 20. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 21. And they that had eaten were about five thousand men, beside women and children.

13-21. **Feeding of the five thousand.**
See S. Mark vi. 30-44; S. Luke ix. 10-17; S. John vi. 1-14.

13. The reasons for our Lord's retirement may have been perhaps sorrow for the death of a friend; that the disciples might have a rest (see S. Mark vi. 31); or from a desire to avoid popular excitement. S. John vi. 4 gives us a reason for the great multitudes which appeared.

Our Lord crossed the lake (S. John vi. 1) into a desert place belonging to the city of Bethsaida (S. Luke ix. 10), probably Bethsaida-Julias on the NE. shore of the lake.

On foot, *i.e.* by land as in contradistinction to by boat.

14. **Went forth** from His retirement.

15. This is the only miracle recorded by all four Evangelists, and must be distinguished from the miraculous feeding of the four thousand in S. Matt. xv. 32, as it was by our Lord Himself. See S. Matt. xvi. 9.

Note a similar miracle in the Old Testament: 2 Kings iv. 42-44.

20. The word for basket here used is different from that used in the account of the other miracle. That was of a larger kind, capable indeed of supporting the weight of a man. See Acts ix. 25.

LESSON XIX

The Miracle of Feeding the Five Thousand

INTRODUCTION.—Compare carefully the accounts in the four Evangelists.

S. MATT.	S. MARK vi. 35.	S. LUKE ix. 12.	S. JOHN vi. 5.
(*The disciples suggest*) that the multitudes should be sent away to provide for themselves, as the time is late and the place desert.	The same.	The same.	Not mentioned.
(*Jesus says*), Give ye them to eat.	The same.	The same.	Not mentioned.
[*The Difficulty.*] We have here but five loaves and two fishes.	Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.	The same as S. Matthew, adding, 'except we should go and buy meat for all this people.'	He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him: for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?'
[*The Preparation.*] He said, Bring them hither to Me. And He commanded the multitude to sit down on the grass.	And He commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.	Make them sit down by fifties in a company. And they did so, and made them all sit down.	Make the men sit down. Now there was much grass in the place. So the men sat down.
[*The Grace before Meat.*] And took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake.'	The same as S. Matthew.	The same as S. Matthew.	'And Jesus took the loaves; and when He had given thanks.'

Lesson XIX—*continued.*

The Miracle of Feeding the Five Thousand

S. Matt.	S. Mark.	S. Luke.	S. John.
[*The Distribution.*] And gave the loaves to His disciples, and the disciples to the multitude.'	The same practically.	The same.	The same.
[*The Feeding.*] And they did all eat, and were filled.	The same.	The same.	The same.
[*The Fragments.*] And they took up of the fragments that remained twelve baskets.	The same.	The same.	He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, etc.
[*The Numbers.*] About five thousand men, beside women and children.	About five thousand men.	About five thousand men.	In number about five thousand.

Matter.	Method.
1. **The compassion of Jesus.** (1) Show our Lord's great compassion for human suffering. (*a*) For bodies. (*b*) For souls. (*c*) Show our Lord caring for even the distresses of men.	(1) (*a*) Miracle as here, and show generally how more came to our Lord to be helped in their bodies than in their souls, and He never refused them. (*b*) Cf. Parables of Lost Sheep; Lost Piece of Money; Prodigal Son: S. John v. 40; S. Luke xxiii. 39, 43. (*c*) See especially S. John ii. 3-11. Gather by questioning that our Lord never worked a miracle to satisfy His own needs. (2) Show the reason for this compassion. (3) 'His compassions fail not.'
2. **The power of humble agents.** Show what great things have been done by— (*a*) The young. (*b*) The despised.	Emphasise S. John vi. 9: 'There is a lad here,' etc. (*a*) Joseph, Samuel, David, Daniel. (*b*) See Judges vi. 15; 2 Kings v. 2, 3.

LESSON XIX—*continued.*

THE MIRACLE OF FEEDING THE FIVE THOUSAND

MATTER.	METHOD.
(*c*) Even invalids. A child's loaves and fishes are obedience, goodness, prayer.	(*c*) *E.g.* Alfred the Great. See also Macaulay's *History of England*, chap. xx., as to William III. and Luxemburg. Illustrate by the fable of 'The Lion and the Mouse.'
3. The value of order. Show how Jesus Christ loves order and discipline. 'Make the men sit down': 1 Cor. xiv. 40. Show the harm done by Unpunctuality. Carelessness. Untidiness. Slovenliness. Look at the order and tidiness of nature, how uniform and punctual. If we examine with microscope the same reign of law is seen everywhere present. So in *religion*— Order. Ritual. Reverence.	Examples: St. Luke vii. 44; S. Mark v. 40; S. John xiii. 4; S. John xx, 6. 7. See also S. John ii. 4. See especially Exod. iii. 5; Lev. x. 1; 2. Sam. vi. 7; 1 Cor. xi. 30. So in *life*. See *Parables from Nature*; Mrs. Gatty, *Checking and Restraining*.
4. The meaning of the miracle. We know why our Lord led the multitude to a place where they would be without food. It was because He wanted to teach them a great lesson. They naturally thought of their 'fathers' in similar circumstances and the manna: S. John vi. 31. The lesson that He taught and teaches still is, 'I am the Bread of Life'	The teacher should ask, 'Why did our Lord lead the people where He knew there was no food? Was it an accident? What did the disciples think of it?' So lead them to see that there must be a higher meaning in the miracle recorded by all four Evangelists.

Blackboard Sketch.

The only miracle recorded in all four Gospels.
There must therefore be some great meaning in it.
Our Lord Himself gives us the meaning :
I am the Bread of Life.

The miracle is still going on.
The clergy still give the Bread of Life in Holy Communion.
Christian teachers . . . in teaching
for 'Man doth not live by bread alone.'
When children join in the *Amen* at the end of the Consecration Prayer in Holy Communion, they are like the lad whose help Jesus accepted.

CHAPTER XIV. 22-36

AND straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23. And when he had sent the multitudes away, he went up into [1] a mountain apart to pray: and when the evening was come, he was there alone. 24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25. And in the fourth watch of the night Jesus went unto them, walking on the sea. 26. And when the disciples saw him walking on the sea, they were troubled, saying, [2] It is a spirit; and they cried out for fear. 27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 29. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30. But when he saw the wind [3] boisterous,

[1] the mountain.

[2] It is an apparition.

[3] omit 'boisterous.'

22-36. **Our Lord's walking on the sea, and the sequel.** See also S. Mark vi. 45-52; S. John vi. 14-21.

22. S. John tells us that the miracle of the loaves was followed by a desire to make Him a king, hence the reason why He constrained them to get into a ship that they might not be carried away by this purpose.

They went over, S. Mark says, to Bethsaida, *i.e.* the Bethsaida which was the city of S. Andrew and S. Peter, distinct from Bethsaida-Julias where they were; or, as S. John says, toward Capernaum, which was in the same direction.

24. They had rowed about five-and-twenty or thirty furlongs. See S. John vi. 19.

25. **Fourth watch.** This was the Roman division of the night, which was divided into four divisions of three hours each; beginning at six, this would be between three and six in the morning.

26. A phantom, rather than a spirit. S. Mark vi. 48 adds, 'He would have passed by them.' Cf. S. Luke xxiv. 28.

28. This incident relating to S. Peter is mentioned by S. Matthew alone, and is very consonant with his general character. See S. Matt. xvi. 22; xvii. 24; S. John xxi. 7.

he was afraid; and beginning to sink, he cried, saying, Lord, save me. 31. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 32. And when they were come into the ship, the wind ceased. 33. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. 34. And when they were gone over, they came into the land of Gennesaret. 35. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 36. And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

32. See S. Mark vi. 51, 52. See also here S. John vi. 21.

33. Probably refers to the crew of the boat.

34. Gennesaret, the name of the district on the west shore.

36. Cf. S. Matt. ix. 20, 22.

[It is necessary to point out to children the meaning of this miracle: all the miracles worked on the sea are full of meaning. The ship is the Church. The sea is the world. Many a time afterwards, in times of persecution and tribulation, the Apostles would look back to this storm and remember that as the ship was really in no danger then, so the Church would weather the storm, however fiercely it raged.]

CHAPTER XV. 1-20

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5. But ye say, Whosoever shall say to *his* father or *his* mother, [1] *It is* a gift, by whatsoever thou mightest be profited by me; 6. And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition. 7. *Ye* hypocrites, well did Esaias prophesy of you, saying, 8. This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. 9. But in vain they do worship me, teaching *for* doctrines the [2] commandments of men. 10. And he called the multitude, and said unto them, Hear, and understand:

[1] That wherewith thou mightest have been profited by me is given to God; he shall not honour his father.

[2] precepts.

1-20. Discourse of our Lord. See also S. Mark vii. 1-23.

1. Note these Scribes and Pharisees had come all the way from Jerusalem with evil designs against our Lord.

2. This washing was ceremonial to avoid any legal defilement. It was not actually ordered by the law, but by tradition.

3. Better, **for the sake of your tradition.**

4. **God commanded.** In S. Mark vii. 10, 'Moses said.' Note our Lord's testimony to the Divine origin of the Mosaic Law.

For the penalty of cursing father or mother, see Exod. xxi. 17.

5. **It is a gift.** S. Mark gives the Hebrew word *Corban.*

See the revised rendering quoted in margin above. It referred to a custom whereby a man was allowed to consecrate his property to religious uses to the neglect of his natural ties. This was made the subject of further disgraceful evasion.

6. It is best with R.V. to omit 'or his mother,' and 'he shall be free.'

8. See Isa. xxix. 13.

11. Not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man. 12. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying ? 13. But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14. Let them alone : they be blind leaders of the blind. And if the blind lead the blind, both shall
[3] a pit. fall into [3] the ditch. 15. Then answered Peter and said unto him, Declare unto us this parable. 16. And Jesus said, Are ye also yet without understanding ? 17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught ? 18. But those things which proceed out of the mouth come forth from the heart ; and they defile the man. 19. For out of the heart proceed evil thoughts, murders, adulteries,
[4] railings. fornications, thefts, false witness, [4] blasphemies : 20. These are *the things* which defile a man : but to eat with unwashen hands defileth not a man.

11. This is a statement showing that the particular law regulating ceremonial defilement was a positive law, *i.e.* right because it was ordered, not an absolute law, *i.e.* ordered because it was right. Cf. Acts x. 8-14 as showing the firm hold which these distinctions had on the Jewish mind.

12. See more fully S. Mark vii. 17.

14. Cf. Rom. ii. 19.

15. **Parable** here used in its wider sense of an enigmatic saying.

CHAPTER XV. 21-28

THEN Jesus went thence, and departed into the [1] coasts [1] parts.
of Tyre and Sidon. 22. And, behold, a woman of
Canaan came out of the same [2] coasts, and cried unto [2] borders.
him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil. 23. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25. Then came she and worshipped him, saying, Lord, help me. 26. But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. 27. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. 28. Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

21-28. **The Syrophenician woman.** See also S. Mark vii. 24-30.

21. It is not quite certain, judging from this and from S. Mark vii. 31, R.V., whether our Lord actually passed the frontier into heathen territory. See His own utterance in v. 24. If He did, it is quite an exception to His usual policy.

22. S. Mark calls her a Greek, a Syrophenician, *i.e.* that her religion was not Jewish but heathen, and that she belonged to the accursed race, whose extirpation had been enjoined on the Jew.

The best translation is 'a woman of those parts, coming out' from her village or house.

S. Mark represents the woman as coming into the house where our Lord was. See 'came she' in v. 25 above.

23. The meaning of the remonstrance of the disciples was, 'Send her away, or she will attract the attention of all upon us.'

For her knowledge of Him, see S. Luke vi. 17.

24. The centurion, chap. viii. 10, whose servant was healed, was a proselyte of the gate; she, an utter alien.

26. Dogs are always regarded with horror and scorn in the Bible, their nobler uses not brought out. See note on p. 49.

27. The woman accepts the title dog, and bases her request on it, 'Yes, Lord, for even the dogs,' etc. 'If I am a dog let me fare as such and have some crumbs.'

LESSON XX

The Syrophenician Woman

MATTER.

1. Explanation of Facts.

(1) *The Place.* Great interest was attached to Phœnicia, the mother of Carthage, the great trading nation of the ancient world. The Phœnicians probably trafficked with the Scilly Isles.

(2) The woman was an alien from the commonwealth of Israel.

(3) The woman's cry, and the nature of her request.

(4) Our Lord's apparent rebuff to her. 'The Word has no word.'

(5) Further rebuffs.

1. The disciples.
2. Our Lord's refusal, first addressed to the disciples, secondly to the woman.
3. The woman's perseverance and readiness.

(6) The woman had to wait. Our Lord wishes to give her the fullest blessing.

(7) The wonderful power of faith to overcome obstacles is here shown.

2. Dogs better than the Children.

A dreadful thing for us, if with the privilege of Christian home, friends, education, etc., those less privileged surpass us.

The Jews had God's revelation, Moses and the prophets, the ceremonial law, Christ Himself and the Apostles. Yet all this feast did not help them so much as the crumbs did the Gentiles.

3. A blessed Prayer.

'Lord help me.'

(*a*) In all our trouble we should go straight to God.

(*b*) This the object of the Church system. Baptism, Confirmation, Holy Communion, etc.

METHOD.

1. Get the whole facts out clearly from the accounts in the two Gospels and Notes above.

(1) Refer to Tyre as denounced by Ezek. xxvii. 2; Amos i. 9; Zech. ix. 2, etc.

(2) Cf. in Old Testament: Balaam.

In New Testament: the Magi; the Greeks (S. John xii. 20); Cornelius (Acts x. 1); also the Centurion beneath the Cross (S. Luke xxiii. 47); also the penitent thief (S. Luke xxiii. 43).

(4) Cf. S. John iv. 48.

(5) Explain that our Lord was speaking in the language of the day, as if He were saying, 'You know that the Jews are the children, and you are called dogs.'

Show the woman's perseverance, 'I claim, then, my portion as a dog'; and cf. S. Luke xv. 19.

(6) Cf. the Centurion at Capernaum: S. Matt. viii. 13.

And the nobleman at Capernaum: S. John iv. 51.

(7) Cf. S. Luke v. 19; S. Mark x. 46.

2. Show the danger of misusing privileges.

S. Matt. xxi. 31; S. Luke x. 15.

Illustrate from examples of self-taught genius.

Or, *e.g.*, the example of Carey, the missionary.

3. (*a*) Illustrate from the history of Joseph, Daniel, and the Three Children.

(*b*) Show also that we 'have no power of ourselves to help ourselves.'

LESSON XX—*continued.* THE SYROPHENICIAN WOMAN.

MATTER.	METHOD.
4. Learn to surmount difficulties. (1) Difficulties to try us. (2) Difficulties to work out our perfection. (3) The delays of God for our good.	4. (1) Heb. xii. 5, 6. (2) S. James i. 12. 'If thou willingly bearest the Cross, the Cross shall bear thee.' (3) S. James v. 11.

BLACKBOARD SKETCH.

The Syrophenician Woman.

The only time since childhood that our Lord left the borders of the Holy Land.[1]

Probably for the sake of the Gentile.

If our prayers are not answered, there is a good reason.

None pray to Him in vain, even though He seems not to hear.

[1] But see note on v. 2.

CHAPTER XV. 29-39

AND Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. 30. And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: 31. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. 32. Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 33. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? 34. And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. 35. And he commanded the multitude to sit down on the ground. 36. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. 37. And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. 38. And they that did eat were four thousand men, beside women and children. 39. And he sent away the multitude, and took ship, and came into the coasts of [1] Magdala.

[1] Magadan.

29-39. Miracles of healing, and feeding the four thousand.

32. See also S. Mark viii. 1-9.

Note the differences which distinguish this from the preceding miracle of the same kind. The number of the people fed; the three days of waiting; the number of loaves and fishes; the number of the baskets full of fragments; the character of the baskets themselves. See note on chap. xiv. 20. And note that our Lord distinguishes the two: S. Matt. xvi. 9, 10.

CHAPTER XVI. 1-4

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2. He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red. 3. And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? 4. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

1-4. See also S. Mark viii. 11-13.

1. **A sign from heaven.** See S. John vi. 31; or Josh. x. 12; or 1 Sam. xii. 17; or 1 Kings xviii. 38.

There were numerous signs. The miracles were called 'signs and wonders,' but the Pharisees ascribed these to Beelzebub. They pretended that a sign from heaven would be a proof of the favour of God. Our Lord would not work such a sign to convince obstinate unbelief—no man is compelled to believe by miraculous power; but He worked 'signs from heaven' to strengthen the faith of those who did believe, *e.g.* the Transfiguration, and the voice from heaven when the Greeks came to Him.

2 and 3 have been omitted by some MSS. They mean, You watch the sky with readiness in order to be weather-wise, why do ye not watch the spiritual heavens to trace the tokens of God's favour and wrath also?

4. See notes on chap. xii. 39.

CHAPTER XVI. 5-12

AND when his disciples were come to the other side, they had forgotten to take bread. 6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7. And they reasoned among themselves, saying, *It is* because we have taken no bread. 8. *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10. Neither the seven loaves of the four thousand, and how many baskets ye took up? 11. How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12. Then understood they how that he bade *them* not beware of the leaven of bread, but of the [1] doctrine of the Pharisees and of the Sadducees.

[1] teaching.

5-12. **Warning against false doctrine.**
See also S. Mark viii. 13-21.

5. S. Mark says they had only one loaf.

6. See for the leaven, note on chap. xiii. 33. S. Luke xii. 1 speaks of it as 'hypocrisy.'

7. This is one of those instances of candour in the Evangelists which are so remarkable; in any other book, this childish interpretation of the disciples would, we should think, have been gladly omitted. It should be remembered that the writer himself was amongst those who made this truly remarkable suggestion.

CHAPTER XVI. 13-20

WHEN Jesus came into the [1] coasts of Cæsarea Philippi, he asked his disciples, saying, [2] Whom do men say that I the Son of man am? 14. And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15. He saith unto them, But whom say ye that I am? 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. 18. And I say also unto thee,

[1] parts.

[2] Who do men say that the Son of Man is?

13-20. **Confession of S. Peter.**

13. **Cæsarea Philippi**=The Laish of Judges xviii. 7, 29, a town at the foot of Libanus, not far from the source of Jordan. It was known in later times as Paneas, either from a cave dedicated to Pan, from which one of the sources of Jordan flowed, or else from Mt. Panium. It was called in these days after the tetrarch Philip, who enlarged it and called it Cæsarea. Distinguish this place from Cæsarea on the coast, the port of Jerusalem. This was the most northern point reached by our Lord.

14. These men were supposed to live again, either in a doctrine of transmigration of souls, or in an actual bodily resurrection.

For Jeremiah and legends about him, see 2 Macc. ii. 1-7; xv. 13-16.

16. S. Peter is inspired to deliver a confession of faith in Jesus Christ, as very God, and very Man.

17. Cf. Gal. i. 15, 16.

Simon Bar-jona, *i.e.* son of Jona: as if to remind him of his natural state and extraction; repeated again in S. John xxi. 15, as if to remind him of his frailty.

18. The name *Petros* is not given now for the first time, but was prophetically bestowed by our Lord on His first interview with Simon: S. John i. 42.

'On this rock' (Petra) may refer to S. Peter's Confession, or to Christ Himself, or to S. Peter himself. The last interpretation is the most natural, the easiest, and the best. S. Peter was the first of the living *stones* (Rev. xxi. 14) on which the spiritual temple was built.

In the New Testament 'not doctrines, nor confessions, but men, are uniformly the pillars and stones of the spiritual building. See 1 S. Pet. ii. 4-6; 1 Tim. iii. 15; Gal. ii. 9; Ephes. ii. 20; Rev. iii. 12.'—Alford.

The Jewish portion of the Church was built on him (Acts ii. 5), and the Gentile (Acts x., xi.).

[3] Peter = *Petros* (margin).
[4] rock = *Petra* (margin).
[5] Hades.

That thou art [3] Peter, and upon this [4] rock I will build my church; and the gates of [5] hell shall not prevail against it. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Church. This word is only used here and in chap. xviii. 17 in the Gospels. See Author's *Religion*, chap. xi., for a conception of what is meant by the Church. See also *Articles of Religion*, Art. xix.

The gates of Hades = 'The power of the kingdom of death.'—Alford. See also Isa. xxxviii. 10.

19. By the keys is signified the office of steward of the house of God, to guide, command, judge, and correct.

And generally as the custodian of the doctrine and discipline of the Church, either in communicating or withholding its privileges.

This would include the power of Church legislation, absolution, and excommunication, etc.

Binding and loosing in the ordinary Jewish phraseology signified the declaration of what was prohibited, and what was permitted, *e.g.*, Shammai bound work on the eve of the Sabbath, Hillel loosed it until sunrising, *i.e.* permitted it.

20. The probable meaning of this injunction is, that they were not yet qualified to proclaim the true kingdom. See below, v. 22; S. Luke xxii. 24; Acts i. 6.

CHAPTER XVI. 21-28

FROM that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an [1] offence unto me: for thou [2] savourest not the things that be of God, but those that be of men. 24. Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and

[1] stumbling-block.
[2] mindest not.

21-28. **Our Lord predicts His Passion and Resurrection. S. Peter rebuked.**

See S. Mark viii. 31-ix. 1; S. Luke ix. 22-27.

Our Lord had hitherto only given hints of His coming sufferings. See S. John ii. 19; iii. 14; S. Matt. x. 38; xii. 39, 40. See S. Mark viii. 31.

21. **Must go.** Cf. S. Luke xxiv. 26; S. John iii. 14; S. Matt. xxvi. 54. Notice also our Lord's minute foreknowledge, showing that He was possessed of more than the ordinary knowledge of man.

Elders, chief priests, and scribes, the constituent elements of the Sanhedrin.

The belief that our Lord would rise again after three days lingered on among the Apostles as a tradition, although they did not act upon it: S. Matt. xxvii. 63. Neither did they understand it: S. Mark ix. 10.

22. **Took him,** either by the hand or otherwise.

See margin of R.V., 'God have mercy on thee.' S. Peter speaks as if he knew better. A great fall after his last good confession.

23. Our Lord addresses S. Peter in the same words as those which He addressed to Satan (iv. 10), when he urged upon Him the identical temptation to gain the crown without the cross.

Thou art My stumbling block. Cf. 1 S. Pet. ii. 7, 8.

See S. Mark viii. 33, that the rebuke was before them all.

24. Our Lord here includes the multitude. See S. Mark viii. 34; S. Luke ix. 23.

Will come after Me, *i.e.* wishes to come after Me.

See 'Self-denial the Test of Religious Earnestness': Newman, *Parochial and Plain Sermons,* vol. i.

take up his cross, and follow me. 25. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26. For what is a man profited, if he shall gain the whole world, and [3] lose his own soul? or what shall a man give in exchange for his [4] soul? 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

[3] forfeit his life.
[4] life.

26. See sermon 'Profit and Loss': Liddon, *Sermons Preached on Special Occasions*, No. 4. Cf. Ps. xlix. 8.

27. **His angels** = the attendants of the Son.

Works, or perhaps better 'doing,' *i.e.* according to his conduct viewed as a whole.

28. What is this event?

Some say the Transfiguration, which is improbable; some the fall of Jerusalem; some the great coming at the end of the world. With this last compare chap. xxiv. 34. There may be a progressive fulfilment of these words in each of these three events. But if so, in the case of the last, emphasis must be laid on 'taste.' See S. John viii. 51. See Mason, *The Faith of the Gospel*, vi. 18.

LESSON XXI

The Life of S. Peter

MATTER.	METHOD.
1. Main facts in the life of S. Peter. Unlike many of the other Apostles, S. Peter is well known to us from the description given of him in the New Testament.	(1) S. Matt. iv. 18. Show the symbolical nature of the fisherman's calling.
(1) His profession.	(2) S. John i. 41. Subsequently S. Luke v. 8-11.
(2) His call.	(3) S. Matt. xvi. 17. See notes above.
(3) His great confession.	
(4) The honour showed him by Christ.	(4) S. Mark v. 37; S. Matt. xvii. 1, 2; xxvi. 37.
(5) Explain his impetuous character as displayed—	(5) (*a*) See above v. 22.
(*a*) In his rebuking our Lord.	(*b*) S. Matt. xvii. 24.
(*b*) In his hasty answer as to the tribute.	

LESSON XXI—*continued.* THE LIFE OF S. PETER

MATTER.	METHOD.
(*c*) His twice throwing himself into the water.	(*c*) S. Matt. xiv. 28; S. John xxi. 7.
(*d*) His protestations of bravery.	(*d*) S. Matt. xxvi. 35.
(*e*) The incident of Malchus.	(*e*) S. John xviii. 10.
(*f*) His entry into the high priest's palace.	(*f*) S. John xviii. 15.
(*g*) His conduct at the tomb.	(*g*) S. John xx. 3, etc.
(6) Our Lord's treatment of him after His Resurrection.	(6) 1 Cor. xv. 5. And S. John xxi. 15, etc.
(7) Summarise his subsequent history in the Acts.	(7) (*a*) Acts ii. 41 : iv. 19.
(*a*) His preaching.	(*b*) Acts v. 5, 10.
(*b*) His condemnation of Ananias and Sapphira.	(*c*) Acts viii. 14-25; x. See also Gal. ii. 11, 12.
(*c*) His first ministry.	(*d*) Acts xii.
(*d*) His escape from prison.	(8) At Antioch, in Pontus, Galatia, Cappadocia, and Asia.
(8) State his subsequent apostolical labour.	His two epistles. His martyrdom at Rome.
2. Vocation.	2. Illustrate by the history of Joseph.
Show that every one has a call from God to do a work for Him. No position too obscure, no calling too humble. The fisherman becomes the Apostle.	And the child Samuel. The champions raised up by God, such as Samson and Saul.
God calls us knowing what we are, our strength and weakness.	See the notes also on the genealogy in chapter i.
Our three dangers—	'Every life that is lived has its message to the world.'
(1) Trying to be some one else, instead of being ourselves.	(1) Illustrate by the fable of The Jackdaw in Peacock's Plumes.
(2) Thinking too highly of ourselves.	(2) Illustrate from S. Peter's fall and previous rebuke in this chapter.
(3) Thinking of ourselves not highly enough.	(3) 1 Tim. iv. 12.
3. The development of character.	3. Cf. Psalm c. 2.
Character =	See also 1 Cor. xii. 4, etc.
A stamp or mark.	(*a*) See the history of Judas Iscariot, and the growth of his covetousness.
That which distinguishes us from all others.	Illustrate by the example of bending a twig.
(*a*) The force of habit in influencing character.	(*b*) Show how Moses, *e.g.*, seemed to have been *naturally* hot-tempered; S. Thomas *naturally* despondent (S. John xi. 16; xiv. 5; xx. 24); or S. Peter, as here, *naturally* self-confident.
(*b*) The force of temperament in influencing character.	

LESSON XXI—*continued.* THE LIFE OF S. PETER

MATTER.	METHOD.
(*c*) Faults of temperament can be overcome.	(*c*) Show Moses living to be called 'very meek' (Numb. xii. 3); S. Thomas recovering his faith and courage; S. Peter living to submit himself to martyrdom and entire conformity to the will of God.
(*d*) And they can be utilised for good.	(*d*) Show how that in the regenerating hands of God, weak points may become strong points in character, *e.g.* Moses' temper turned into vigour, S. Thomas' despondency into a deep trust.

BLACKBOARD SKETCH.

Character.

Every man has his own *character* or mark.

That character becomes better or worse as life goes on.

Bad habits impress a bad mark more deeply each time they are committed.

Perseverance in resisting bad habits rubs out the bad mark at last.

CHAPTER XVII. 1-13

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3. And, behold, there appeared unto them Moses and Elias talking with him. 4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, [1] let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. 6. And when the disciples heard *it*, they fell on their face, and were sore afraid.

[1] I will make here.

1-13. **The Transfiguration.**
See S. Mark ix. 2-13; S. Luke ix. 28-36.

1. **After six days.** S. Luke says 'about an eight days after,' representing the two ways of computing the same period, the one being inclusive reckoning, the other not.

Note S. Peter, S. James, and S. John privileged here, and at the Agony in the Garden, and at the raising of Jairus's daughter.

Mount Tabor is the traditional site of the Transfiguration, but this is disputed. Some regard it as having with more probability taken place on one of the heights of Hermon.

2. **Was transfigured.** See S. Luke's account, who also mentions that our Lord was praying. Cf. Acts vi. 15, and also Exod. xxxiv. 29.

For the whole scene, see 2 S. Pet. i. 16. Note the touches peculiar to S. Mark ix. 3.

3. **Moses and Elias**=the representatives of the Law and the Prophets. See Moses at length within the borders of the promised land. The end of both these men was wrapped in mystery. See Deut. xxxiv. 6 and 2 Kings ii. 11.

Talking with Him. For the subject of the conversation, see S. Luke ix. 31.

4. S. Luke adds here, that S. Peter and the others had been asleep: ix. 32.

Three tabernacles: perhaps S. Peter may have been thinking of the Shechinah.

5. **Overshadowed them**, *i.e.* the three principal figures, and compare Exod. xxxiii. 9 and 1 Kings viii. 10.

For the voice, see note above on iii. 17.

6, 7. These incidents are peculiar to S. Matthew's account.

7. And Jesus came and touched them, and said, Arise, and be not afraid. 8. And when they had lifted up their eyes, they saw no man, save Jesus only. 9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10. And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13. Then the disciples understood that he spake unto them of John the Baptist.

9. **Vision** here does not mean a dream, for the expression in S. Mark is 'what things they had seen,' and so similarly in S. Luke.

The Transfiguration seems to be alluded to as a thing generally known : S. John i. 14 ; 2 S. Pet. i. 16, etc.

Their inquiry probably suggested this command.

10. If Elias was to come before the end, why did he come so briefly and so secretly ?

11. See Malach. iv. 6.

Cf. Acts iii. 21 ; Rom. viii. 21 ; 1 Cor. xv. 28.

The gradual working of the Incarnation and the Atonement was to restore order to the world of the fall, so preparing for the end.

12. Our Lord here seems to attribute S. John's death to corrupt public opinion as much as to the sword of Herod Antipas.

Cf. S. John xix. 11.

LESSON XXII

The Transfiguration

Matter.	Method.
1. The salient facts of the narrative.	See notes above.
(1) The place.	(1) Show the connection of mountains with prominent events in the Bible.
(2) The actors in the scene.	
(*a*) Jesus Christ.	*The Law* on Sinai, *the Gospel* on the Mount of the Beatitudes.
(*b*) The three Apostles.	The Mount of the Crucifixion.
(*c*) Moses and Elias.	The Mount of the Ascension.
(3) The glory of the Transfiguration.	The Mount of Abraham's sacrifice.
	Ebal and Gerizim : Deut. xi. 29.
	(2) See notes above.
	(3) See v. 2 above.

LESSON XXII—*continued.* MATTER.	THE TRANSFIGURATION METHOD.
(4) The sleep and perplexity of the Apostles.	(4) Cf. S. Matt. xxvi. 43.
(5) The discourse and the voice from Heaven.	(5) See notes above. Explain how Law and Prophets being fulfilled in Christ were prepared to vanish away.
(6) The perplexity and dismay of the Apostles.	Heb. viii. 13; S. Mark ix. 8. (6) See S. Mark x. 32.
2. **A manifestation of beauty in God.** God is a God of beauty. (*a*) In Nature. (*b*) In the Bible. (*c*) In Morals. (*d*) *In Himself.* Whereas sin in all its manifestations is ugly and foul. Ugly words. Ugly sights. Ugly actions.	2. Philip. iv. 8; Ps. l. 2. Cf. 'We give thanks to Thee for Thy great glory' (P.B.).
3. **True beauty is from within.** (*a*) Not in figure or feature. (*b*) Not from clothes or adornment. But from the transfiguration of goodness from within. (*c*) There is a transfiguration of evil, when the evil passions stamp themselves on the face.	3. (*a*) 'Esteem not thyself for the height of thy stature nor for the beauty of thy person, which may be disfigured and destroyed by a little sickness.'—*Imit. of Christ*, Book I. vii. 2. Prov. xxxi. 30. (*b*) S. Matt. vi. 28. (*c*) Illustrate by the story of the man sitting as a model for a picture of 'guilt,' who in his childhood had sat to the same artist as a model of 'innocency.' Ecclus. xix. 30.

NOTE.—August 6th is observed as the Feast of the Transfiguration in our Calendar.

BLACKBOARD SKETCH.

The Transfiguration.

The disciples learn especially three great truths from the Transfiguration:

1. (From God.) That Jesus is the Son of God.
2. (From Moses and Elias.) That Jesus will die.
3. (From Himself.) That Jesus will rise again.

CHAPTER XVII. 14-21

AND when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, 15. Lord, have mercy on my son: for
[1] epileptic. he is [1] lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. 16. And I brought him to thy disciples, and they could not cure him. 17. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 19. Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20. And Jesus said unto them,
[2] little faith. Because of your [2] unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto
[3] omitted. you. [3] 21. Howbeit this kind goeth not out but by prayer and fasting.

14-21. **A miracle of healing one possessed.**
See S. Mark ix. 14-29; S. Luke ix. 37-42.

14. S. Luke says that this happened on the following day. The account given by S. Mark is much the fullest.

15. S. Luke also says that he was an only child; and S. Mark that he was also dumb. This appears to be a case of possession with, among other things, the symptoms of epilepsy.

17. A severe rebuke is here given to the disciples, in that they are classed with the unbelieving multitude.

20. See S. Matt. xxi. 21, 22. See also 1 Cor. xiii. 2.
For the Mustard Seed, see notes on xiii. 31.
All prayer is conditioned by (1) Hallowed be Thy Name; (2) Thy Kingdom come; (3) Thy Will be done.

21. Is omitted here by R.V., because it is not contained in some of the best MSS. of S. Matthew. See also S. Mark ix. 29, where the R.V. inserts it without the words 'and fasting.'
This kind would mean this kind of evil spirit; there are degrees in the intensity of evil.

CHAPTER XVII. 22-27

AND while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23. And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry. 24. And when they were come to Capernaum, they that received [1] tribute *money* came to Peter, and said, Doth not your master pay tribute? 25. He saith, Yes. And when he was come into the house, Jesus [2] prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26. Peter saith unto him, Of strangers. Jesus saith unto him, Then are

[1] the half-shekel.

[2] spake first to him.

22-27. Our Lord again announces His Death and Resurrection. The demand for tribute.

23. See S. Mark ix. 30-32; S. Luke ix. 43-45, who says that their sorrow was accompanied by inability to understand. It was a sort of vague sorrow.

24. This miracle and the circumstances from which it sprung are peculiar to S. Matthew.

Distinguish this didrachma or half-shekel from the tribute money of v. 25, and of chap. xxii. 17.

The half-shekel was a tax to the Temple paid annually by the Jews of twenty years and upwards: Exod. xxx. 13; 2 Kings xii. 4; 2 Chron. xxiv. 6, 9. It was collected from all Jews, even those of the dispersion, and paid into the Corban or treasury. The way in which the question is here put makes it seem as if the payment was a voluntary one.

25-26. The meaning of our Lord's answer is this: 'The payment of this tribute is a religious one paid to God; if the sons are free, then I am free as the Son of God in My own house.'

Another interpretation represents our Lord as objecting to the form of payment, viz., a tax, as only fit for strangers. Sons give freewill offerings, not taxes.

Note the impulsiveness of S. Peter. See notes of lesson in preceding chapter.

the children free. 27. Notwithstanding, lest we should
[3] cause them to stumble. [3] offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou
[4] shekel. hast opened his mouth, thou shalt find a [4] piece of money: that take, and give unto them for me and thee.

27. The piece of money was a stater = 4 drachmas, and therefore enough for both.

'For **Me** and **thee**,' not 'for **us**.' The footing on which it was given in each case was different. See the same distinction, S. John xxv. 17.

For the miracle, cf. Jonah i. 17.

CHAPTER XVIII. 1-14

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2. And Jesus called a little child unto him, and set him in the midst of them, 3. And said, Verily I say unto you, Except ye [1] be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5. And whoso shall receive one such little child in my name receiveth me. 6. But whoso shall [2] offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea. 7. Woe unto the world because of [3] offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8. Wherefore if thy hand or thy foot offend

[1] turn.

[2] cause to stumble.

[3] 'occasions of stumbling,' and so throughout.

1-14. **Discourse of our Lord as to the greatest in the kingdom.** See S. Mark ix. 33-50; S. Luke ix. 46-50.

1. We learn from S. Mark that there had been a dispute among the disciples who should be greatest.

2. We learn from S. Mark that our Lord afterwards took the child in His arms.

An Eastern tradition represented this child to be S. Ignatius, Bishop of Antioch, probably from mistaking the title *Theophorus*, which he gave to himself, as meaning 'borne of God' instead of 'bearing God.'

Notice our Lord's love for children: and there is no hint that religious truth is not for them.

3. **Converted**: better, 'turn.' Conversion is not here spoken of in its later sense; for this, see Mason's *Faith of the Gospel*, chap. x. 7.

4. Not, as this child humbles himself, but as this child is humble.

5. Note the honour to be shown to children.

6. Emphasise the verse as to the terrible evil of destroying innocency. See notes of lesson on Purity of Heart, p. 33, and the sermon on 'Innocence' there referred to.

8. Innocent things, even things useful to some, may be an occasion of

thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. 10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

omitted. [4] 11. For the Son of man is come to save that which was lost. 12. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13. And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. 14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

stumbling to others, and must be cut off. See note on chap. v. 30, and the reference to Drummond on 'Mortification.'

Note the phrase, '**everlasting fire.**' See it more fully elaborated in S. Mark ix. 45, etc. See also S. Matt. xxv. 46, and also 41; 2 Thess. 1-9; S. Jude 6, 13; Rev. xiv. 11. See also S. Matt. iii. 12. See also S. John iii. 36. As to the doctrine of the Church, see Athanasian Creed.

> 'Christ on Himself, considerate Master, took
> The utterance of that doctrine's fearful sound.
> The Fount of Love His servants sent to tell
> Love's deeds—Himself revealed the sinner's Hell.'—Newman.

See Author's *Words of Exhortation*, sermon on 'An Eternal Sin.'

10. Notice this text for 'Infant Baptism' and for the necessity of teaching children the highest and fullest dogmatic truth.

For Infant Baptism, see Stone's *Baptism*, chap. vii.

Note this verse for the doctrine of guardian angels. See note on chap. xiii. 39; see especially Ps. xxxiv. 7; xci. 11; Heb. i. 14.

12. For a fuller account of this parable, see S. Luke xv. 4-6.

13. There is no real difficulty about this verse. The good shepherd does not love the lost sheep better for his sins, but for his afflictions. The lost sheep is not better off than those which have never strayed. It has suffered, and will have to suffer. See the same teaching in 'The Lost Piece of Money,' and 'The Prodigal Son' in S. Luke xv.

14. Cf. 1 Tim. ii. 4.

CHAPTER XVIII. 15-20

MOREOVER if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as [1]an heathen man and a publican. 18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20. For where two or three are gathered together in my name, there am I in the midst of them.

[1] the Gentile.

15-20. **The offending brother.**

15. The case now discussed is not of an offence against a brother, but of a brother against us.

Go and tell him. Convince him, that is, of his fault. See Lev. xix. 17.

Gained thy brother = reclaimed him for God, and gained him for thyself, better than the general result of a law-suit.

16. These words appear to be referred to in 2 Cor. xiii. 1.

17. Here is the second use of the word 'Church' in the Gospels. Note the text for the exercise of discipline and excommunication in the Church. Note also of our actions as having a public as well as private responsibility, to the family, the school, the community, the nation, the Church.

18. See remarks on chap. xvi. 19. These words are addressed to the Church really, but to the Apostles and their successors representatively. That is, the power lodged in the Church is determined to the authorised representatives of the Church. So in the preceding verse the injunction would mean, not 'tell it to the congregation,' but 'to the representatives of the Church.'

Cf. the words of absolution in 'The Order for the Visitation of the Sick': 'Our Lord Jesus Christ, Who hath left power to His church . . . And by His authority committed to me.'

19. This was apparently misunderstood by S. James and S. John: S. Mark x. 35.

Verily I say unto you, always introduces a solemn revelation of truth. See chap. xvi. 28.

20. Note 'gathered together in My Name,' not in the spirit of wilfulness, disobedience, or division.

CHAPTER XVIII. 21-35

THEN came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. 23. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28. But the same servant went

21-35. **The answer to S. Peter, and the parable of The Unmerciful Servant.** See S. Luke xvii. 3, 4.

21. The rabbinical rule appears to have been to forgive three times, and no more, founded on Amos i. 3; ii. 6; and Job xxxiii. 29, 30 (margin).
For seven times, see Prov. xxiv. 16.
For seventy times seven, see Gen. iv. 24.

23. **Therefore,** *i.e.* that you may understand this the better.

24. 10,000 talents is an immense sum, about £2,100,000, making the talent = £210.
In constructing the tabernacle 29 talents of gold were used: Exod. xxxviii. 24.
David prepared for the Temple 3000 talents of gold, and the princes 5000. See 1 Chron. xxix. 4-7. The queen of Sheba gave Solomon 120 talents: 1 Kings x. 10. The king of Assyria laid on Hezekiah a tribute of 30 talents of gold: 2 Kings xviii. 14.—Trench.

25. The imagery here is all Oriental, rather than Jewish.

26. **I will pay thee all.** Note the impossibility of paying the debt of sin, and the self-deceit which it causes.

28. **He went out:** significant, perhaps, of the sinners going out from the presence of the Lord.
Note the smallness of the amount owed, as showing how little man can offend against his brother, compared with the amount in which every man has offended against God.

out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. 29. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30. And he would not: but went and cast him into prison, till he should pay the debt. 31. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33. Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? 34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

31. Note that sorrow is ascribed to the servants, wrath to the Lord, for what was done. Not anger but sorrow is man's best attitude to the sinner.

34. **Till he should pay**, etc., that is for ever.

LESSON XXIII

The Parable of the Unmerciful Servant

INTRODUCTION.—Show that S. Peter elicited this parable by his question: he who more than once needed his Lord's forgiveness, and who once failed so deeply. The answer which our Lord intended to convey was, that there must practically be no limit to our forgiveness.

MATTER.	METHOD.
1. The imagery of the parable.	(1) The two principal characters.
(1) This is the first of the parables in which God appears in His character as king.	The king.
The slave, probably representing a farmer or administrator of the royal revenue. All subordinate officers in an Eastern court were in the condition of servile dependence on the king.	A servant.
	The king = God. The servants = His people.
	(2) For the final account, references may be made to S. Matt. xxv. 19; 2 Cor. v. 10.
	This more like the reckoning in S. Luke xvi. 2.

LESSON XXIII—*continued.* THE PARABLE OF THE UNMERCIFUL SERVANT

MATTER.	METHOD.
(2) The reckoning. This reckoning means not our final account at the day of judgment, but such an arrest as God sometimes sends to us by warning, by adversity, by peril.	As examples of this reckoning, take—
(3) Show the greatness of the debt. See notes above. Explain of the greatness of the debt of sin.	*David* summoned by Nathan: 2 Sam. xii.
(4) The punishment — rejection from the presence of God.	*Ninevites* by the preaching of Jonah.
(5) Show the self-deceit caused by sin. 'I will pay thee all.'	*Jews* by S. John Baptist (Trench).
(6) The complete forgiveness.	(3) Cf. 'There is a green hill far away,' etc.
(7) His subsequent fall into rough and merciless harshness with his fellow-servant.	(4) Cf. Ps. xliv. 12; 2 Thess. i. 9.
(8) The end, the warning, the lesson.	(5) Ps. xlix. 8.
	(6) Cf. Isa. i. 18; Wisdom xii. 19.
	(7) The evil of the unmerciful temper as exemplified in Cain and Abel, Esau, Joseph's brethren.
	(8) Cf. 'Forgive us our trespasses as we forgive them that trespass against us.'
2. The duty of forgiveness. Show that forgiveness is a thing not which we *may* show, but which we *must* show. For we have to ask God's pardon every day, for our life is full of faults.	2. 'I never forgive,' said one threatening to punish a subordinate. 'Then I hope you never sin,' said a bystander. 'God is patient because He is eternal.'
3. The forgiving spirit. We are to gain this spirit. (*a*) By eradicating selfishness. (*b*) By watching faults of temper, spitefulness, sullenness, jealousy, etc. (*c*) By thinking of others first. (*d*) Show that there are plenty of opportunities to show mercy and love every day of our lives.	3. Show the harm done by human selfishness. (1) In the animal world, the selfishness which exterminates birds for their feathers, or seals for their fur. (2) The selfishness which neglects to consider others' comfort, *e.g.* masters and servants. (3) The selfishness which makes another's life unhappy by greediness, ill-temper, and sin.

BLACKBOARD SKETCH.

The King and his Slave.

The slave owed between two and three millions, yet he was forgiven when he prayed.

When forgiven he refused to forgive a slave like himself who owed one hundred pence.

The other servants were sorry, but the king was wroth.

The man was punished more for being unkind than for owing all that money.

Forgive us our trespasses as we forgive them that trespass against us.

CHAPTER XIX. 1-12

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan; 2. And great multitudes followed him; and he healed them there. 3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4. And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, 5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put

1-12. Reply concerning divorce.

1. Here there is a considerable interval of time. See S. Luke ix. 51—xviii. 30; and S. John x. 40.

3. This was one of the fiercely disputed questions of the day. Some maintained an interpretation of Deut. xxiv. 1, which sanctioned divorce on any excuse; others confined divorce to the case of adultery. See S. Mark x. 2-12.
See notes on chap. v. 32 above.

4. Our Lord here refers to the Mosaic account of Creation as an historic fact, to our first parents as real people. See reference on p. 35.
Note here that our Lord attributes the words 'for this cause,' etc., to God, where Genesis ascribes them to Adam, and therefore they must have been spoken by the inspiration of God.
Man as first created was male and female in one, and marriage is a return to that oneness, and from its nature is absolutely indissoluble except by death.

6. Our Lord here in the strongest terms pronounces any divorce which professes to break the marriage tie to be impossible. So more than once does the service for Holy Matrimony in the Prayer Book.

asunder. 7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. 10. His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. 11. But he said unto them, All *men* cannot receive this

7-8. An objection is here raised to our Lord's decision by an appeal to a permission of the law as regards divorce in Deut. xxiv. 1.

Note that our Lord corrects the term which they used, '**command**,' into '**suffered**'; and shows that this was a temporary enactment on account of human imperfection, which has now passed away; and that in His Gospel legislation He returns to the absolute law of a purer age, that marriage is the union of one man and one woman for life.

9. A reference to the Revised Version margin will show that the text here is very doubtful.

Our Lord spoke four times on this subject: (1) S. Matt. v. 31, 32; (2) S. Matt. xix. 3-9; S. Mark x. 2-9; (3) S. Mark x. 10-12; S. Matt. xix. 10-12; (4) S. Luke xvi. 17, 18.

Speaking generally, his prohibition of marriage after divorce for any purpose by the innocent or the guilty is absolute. So S. Paul (Romans vii. 3) as embodying the tradition of the Church; so the Church of England in her marriage law of to-day.

S. Matthew, however, in chap. v. 31, 33, and in this place, seems to allow one exception, when the man is allowed to put away his wife and in this case to marry again.

As to the difficulty and possible explanation, see Luckock, *Marriage*, chap. iv. Also see references in note on chap. v. 31, 32.

S. Matthew here is possibly only saying, 'Whosoever shall put away his wife (which he may do in case of fornication, *i.e.* separate from her), and marry another, committeth adultery.' While in the other passage he seems to say, 'Any one who puts away his wife puts her into the temptation of committing adultery by marrying again. If he himself marry again he commits adultery. There is a case when the wife can be put away if she has been unfaithful; in that case, however, as the penalty for her offence is death, the man would be free.' Making, in both cases, the exception apply only to the putting away.

9. A woman that is put away, *i.e.* for any cause including the one mentioned.

saying, save *they* to whom it is given. 12. For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

10-12. Peculiar to S. Matthew.
For marriage, see Ephes. v. 32.
'But because it is to effect much of that which it signifies, it concerns all that enter in these golden fetters to see that Christ and His Church be in at every one of its periods. And that it be entirely conducted and overruled by religion.'
As a commentary on these verses, read 1 Cor. vii. 26.

CHAPTER XIX. 13-15

THEN were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. 14. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15. And he laid *his* hands on them, and departed thence.

13-15. Children brought to Christ.
See S. Mark x. 13-16; S. Luke xviii. 15-17.
This incident, as related by S. Mark, is read as the Gospel in the Ministration of the Public Baptism of Infants (P.B)., and furnishes an authority for infant baptism.

14. The kingdom of heaven belongs to such as these.

CHAPTER XIX. 16-30

AND, behold, one came and said unto him, [1] Good Master, what good thing shall I do, that I may have eternal life? 17. And he said unto him, [2] Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments. 18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19. Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. 20. The young man saith unto him, All these things have I kept [3] from my youth up: what lack I yet? 21. Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and*

[1] omit *Good* before *Master*.

[2] Why askest thou me concerning that which is good? One there is who is good.

[3] omit 'from my youth up.'

16-30. The Rich Young Ruler, and subsequent discourse.
See S. Mark x. 17-31; S. Luke xviii. 18-30.

16. Take note of the additional facts as supplied by S. Mark and S. Luke: 'he came running and kneeled to Him' (S. Mark). He was a 'ruler' according to S. Luke. Speculation as to his name and position are futile; nothing is known about him.

17. The young man was full of the term 'good,' which he was applying apparently without much thought. 'What do you mean,' our Lord seems to say, 'in calling Me good? Do you think what you are saying? If I am Master why do you call Me good? If I am good, why do you call Me Master?'

Our Lord does not repudiate the title; He tries to make him understand what it really means.

18. Our Lord only enumerates commandments of the second table, S. Mark adding 'defraud not,' which perhaps may be meant to represent the tenth.

Which? 'Of what kind?' Cf. the question about the great commandment: S. Matt. xxii. 36; S. James ii. 10, 11.

19. **And thou shalt love**, etc., peculiar to S. Matthew.

20. **What lack I yet?** peculiar to S. Matthew.

21. **If thou wilt be perfect**: this again is peculiar to S. Matthew.

And it seems to show that he was no self-righteous hypocrite that S. Mark should add, 'then Jesus, beholding him, loved him'; and also in some MSS., 'Come, take up the Cross.'

follow me. 22. But when the young man heard that saying, he went away sorrowful: for he had great possessions. 23. Then said Jesus unto his disciples, Verily I say unto you, [4]That a rich man shall hardly enter into the kingdom of heaven. 24. And again I say unto you, It is easier for a camel to go though the eye of a needle, than for a rich man to enter into the kingdom of God. 25. When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? 26. But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible. 27. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, [5]or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 30. But many *that are* first shall be last; and the last *shall be* first.

[4] It is hard for a rich man.

[5] 'or wife' omitted.

22. S. Matthew says 'sorrowful'; S. Mark 'grieved'; S. Luke 'very sorrowful.'

23. With difficulty enters.

24. This is only a proverbial saying to express great difficulty.

25. The Apostles doubtless felt that here was a blow given to any idea of a temporal kingdom, or of material rewards, for what they had given up.

28. For this mysterious utterance, cf. Acts iii. 21. See also Rev. xx. 4; xxi. 5. See also 1 Cor. vi. 2; S. Matt. xxvi. 29; 2 S. Pet. iii. 13. It is idle to attempt to explain this utterance except generally.

Notice Judas forfeited this promise, but it came true of his official successor: Acts i. 20.

29. 'For My sake and the Gospel's': S. Mark x. 29. 'For the kingdom of God's sake': S. Luke xviii. 29.

S. Mark x. 30 adds 'with persecutions.'

LESSON XXIII

The Rich Young Ruler

MATTER.	METHOD.
1. The facts. See notes above. (*a*) Cf. the fact that no name is given to the rich man in the parable. S. Luke xvi. 19. And cf. Ps. xlix. 11, 17-20; S. Luke x. 20; Dan. xii. 3. (*b*) Perhaps a ruler of the synagogue, like Nicodemus: S. Luke xviii. 18. And cf. him with S. Joseph of Arimathæa: S. Luke xxiii. 50. (*c*) His eagerness is expressed in his running, the earnestness of his question, and the fact that our Lord loved him.	1. (*a*) Show how much teaching there is in the fact that this young man, for all his wealth and position as ruler, is anonymous.
(*d*) Our Lord's testing of his faith. 'Why callest thou Me good?' 'Keep the commandments,' etc. 'If thou wilt be perfect,' etc.	(*d*) Cf. it with our Lord's testing of the nobleman: S. John iv. 46, etc. And of the Syrophenician woman: S. Matt. xv. 21.
(*e*) The young man's failure and his disappointment.	(*e*) 2 Cor. vii. 10.
2. The nature of his fall. Show that this was the loss of a great opportunity. Not to be accounted as one of those who lost his soul, such as Judas, Ananias and Sapphira, but as one who made a great refusal.	2. Cf. 'The losses of the saved': 1 Cor. iii. 10. Cf. Demas: 2 Tim. iv. 10. Acts xiii. 13. S. Luke xix. 44.
3. His warning. Show the danger of trusting in riches. The danger of ambition, and thrift pushed into miserliness. Emphasise the baptismal promise to renounce pomps and vanity of this world. Show that every Christian must be prepared to make 'a venture of faith': S. Matt. xx. 22.	3. 1 Tim. vi. 10. Illustrate from the history of Balaam and Sodom in Old Testament; of Judas in the New.

The teacher will not probably use Blackboard for this lesson.

CHAPTER XX. 1-16

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. 2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3. And he went out about the third hour, and saw others standing idle in the market place, 4. And said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way. 5. Again he went out about the sixth and ninth hour, and did likewise. 6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; [1] and whatsoever is right, *that* shall ye receive. 8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. 9. And when they came that *were hired* about the eleventh hour, they received every man a

[1] omit 'and whatsoever is right,' etc.

1-16. The Parable of the Labourers in the Vineyard.

1. This parable is peculiar to S. Matthew. The labourers here would be not the household slaves, but day labourers. See S. Luke xv. 17.

2. At the rate of a penny a day, *i.e.* 8½d.—Latin *denarius*, Greek *drachma*. The Good Samaritan in the parable thus left behind him two days' wages for the support of the wounded man. See Tobit v. 14. A denarius a day was at this time the pay of a Roman soldier.—Tacitus, *Annales*, i. 17.

2-5. **The third hour**=9 o'clock, **sixth hour**=12, **ninth hour**=3. Each of these hours is connected in Christian minds with a great event: Acts ii. 15; S. John xix. 14; S. Matt. xxvii. 46.

6. **The eleventh hour**=5 o'clock. 'The eleventh hour' has become synonymous for 'at the last moment' from this parable.

8. The twelfth hour would be the end of the working day. See S. John xi. 9. By the Mosaic law the wages were to be paid before night. See Deut. xxiv. 15.

The order of payment is significant in reference to the last verse of the last chapter and v. 16 of this.

penny. 10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11. And when they had received *it*, they murmured against the goodman of the house, 12. Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14. Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. 15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16. So the last shall be first, and the first last: [2] for many be called, but few chosen.

[2] omit 'for many be called,' etc.

12. For the heat, cf. Jonah iv. 8; S. James i. 11.

13. The word here translated friend has a sinister use in the Gospel; it is the same word as that used in chap. xxii. 12 and xxvi. 50.

15. For the evil eye, which envies and grudges, see Prov. xxviii. 22; S. Mark vii. 22.

LESSON XXIV

The Parable of the Labourers in the Vineyard

Introduction.—Show how this parable must be read in close connection with the incident of the rich young ruler; and how it arises out of S. Peter's question, chap. xix. 27, 'What shall we have therefore?' which was a wrong one, because it had a tendency to put the relation of the disciples to the Lord on a wrong footing, viz., on a calculation of so much reward for so much work; while there was a sort of inward self-comparison with the young man who had failed.

The parable might be described as being 'on the nature of rewards in the kingdom of God' (Trench); and cf. Rom. iv. 1-4.

Matter.	Method.
1. **The details of the Parable.**	1. (*a*) Cf. Heb. iii. 6. See also S. Matt. x. 25; xiii. 27, 52.
(*a*) The householder = God, Whose house is the world.	
(*b*) He goes forth to seek workers as a man goes to hire labourers.	(*b*) S. John xv. 16.
(*c*) The vineyard = the Church.	(*c*) Isa. v. 1-7.

LESSON XXIV—*continued.*

THE PARABLE OF THE LABOURERS IN THE VINEYARD

MATTER.	METHOD.
(*d*) The agreement. (1) The hours—early, then the third, sixth, ninth, and eleventh hours. (2) The wage. The first were hired for a definite wage. The second trusted only in the generosity of the householder.	(*d*) These hours may suggest the different calls which God has made to men from the beginning of the world. To Adam. Noah. Abraham. Moses. Lastly, to the Apostles. Others have seen in it the different periods of men's lives at which the call comes. And the tendency to claim reward as a right, and to grumble at the ways of God.
(*e*) The idling was not altogether the fault of the idlers. No man hath hired us = Those who have had few or no opportunities.	(*e*) Explain the necessity of work among the heathen. And cf. S. Matt. xi. 21. Guard against the conclusion that it does not matter when we turn to God; and against counting on a death-bed repentance.
(*f*) Cf. S. Luke xv. 28, 29. Even = The end of life, or late in the dispensation of God. The steward = Christ. The payment of the wages = the retribution of the last day: Rev. xx. 12, 13. The murmuring = once more 'the losses of the saved.' They just get their wage and nothing more. The incident of the murmurers is full of difficulty. Whether we regard the murmuring of rewarded people, or the receiving the like reward by the murmurers and others. The apparent rejection of the murmurers. But cf. with S. Matt. vi. 16. Those who work in mere hope of a reward get it, but it is to forfeit the highest place in the esteem of the owner of the vineyard. It is 'to lose the things that they have wrought': 2 S. John 8. And to see the superstructure perish: 1 Cor. iii. 15. And to be 'saved, yet so as by fire.'	

LESSON XXIV—*continued.*

THE PARABLE OF THE LABOURERS IN THE VINEYARD

MATTER.	METHOD.
While if this spirit is persisted in, it is to risk eternal life itself. (*g*) The concluding comments, vv. 15, 16 = The reversal of human judgments. See chap. xxii. 14.	(*g*) S. Luke xiii. 30. These words contain a warning of possible entire rejection if the evil murmuring is kept up.
2. **The work of the Lord.** The work to be done. (1) By children. By young people. By old men. (2) The beautiful work done by those who have served God from childhood, like Samuel. No work like it. The work done by penitents who have come in late—S. Mary Magdalene, S. Augustine, etc. Work for old age: Ps. xcii. 13. But see Eccles. xii. 1. (3) The evil of idleness.	2. Show how much there is to be done in the world. Illustration: Rust on iron. Stagnant water.
3. **Grudging service.** Show the evils of murmuring. Do things because they are right. Do not look for reward so much as for the joy to be found in doing duty.	3. Illustrate from the murmurings of the children of Israel: Deut. i. 27. Of Judas: S. Matt. xxvi. 9. Cf. S. Luke vi. 35.

BLACKBOARD SKETCH.

The Parable of the Labourers in the Vineyard.

Christ's teaching about rewards in His kingdom.

The householder = God.
House = The World.
Vineyard = The Church.

Whenever called there is work to do.

The reward is not because we have earned it, but of *God's grace.*

We must not serve for reward, but for love.

We must not envy those whom He seems to reward most.

CHAPTER XX. 17-28

AND Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,
18. Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.
20. Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. 21. And he said unto her, What wilt thou? She saith unto him, [1]Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, [2]and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

[1] Command.

[2] omit 'and to be baptized with the baptism that I am baptized with.'

17-19. **Further declaration as to the Passion.** See S. Mark x. 32-34; S. Luke xviii. 31-34.

20-28. The request made for the two sons of Zebedee. See S. Mark x. 35-45.

17. We gather from S. Mark that there was a noticeable alteration in our Lord's conduct now which attracted attention.

19. The Crucifixion is specifically mentioned here by S. Matthew alone.

20. In S. Mark's account the two brethren make the request themselves. But cf. the well-known saying, 'He who acts by another acts by himself.'
From a comparison of S. Matt. xxvii. 56 with S. Mark xv. 40, we find that her name was Salome.

21. Farrar remarks that the places they asked for were really the places occupied by the two robbers, on the right and left of the Cross.

22. Note the Apostles are ready to make 'the venture of faith.' See the omission, as in the best MSS., noted in margin above.
Recall the distinction already conferred, and about to be conferred on these two, and that they were called Boanerges: S. Mark iii. 17. Cf. also S. Luke ix. 54.

22. For the cup, see Ps. xxiii. 5; Jer. xxv. 15; Ezek. xxiii. 33; and S. Matt. xxvi. 39.

23. And he saith unto them, Ye shall drink indeed of my cup, [3] and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. 24. And when the ten heard *it*, they were moved with indignation against the two brethren. 25. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26. But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27. And whosoever will be chief among you, let him be your servant: 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[3] The same omission, but see S. Mark x. 38.

23. S. James was the first Apostle to drink the cup of martyrdom: Acts xii. 1, 2. And S. John drank of it in torture: see Calendar, Prayer Book, May 6th; and by banishment: Rev. i. 9.

Read better, 'is not Mine to give, *except to* those for whom,' etc.

Cf. ch. xxv. 34.

25. **Exercise dominion over.** 'Lord it over,' as in 1 S. Pet. v. 3.

26. Service is the only greatness. 'Minister' = 'servant.'

27. **Servant** = slave.

28. **A ransom for many.** Here our Lord declares that His death would be sacrificial. And He proclaims the great truth of the Atonement. Note the ransom is not paid to Satan, who held men captive in sin, but to God, whose eternal sanction of the law of right required a satisfaction for sin. If God does not assert the principle that sin deserves punishment, by punishing it, He must assert that principle in some other way, and that other way was by the Atonement.

See the author's *Religion*, chap. x.

See 1 Tim. ii. 6; 1 Thess. i. 10; Coloss. i. 14; Ephes. i. 7; Heb. ix. 15.

CHAPTER XX. 29-34

AND as they departed from Jericho, a great multitude followed him. 30. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David. 31. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David. 32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? 33. They say unto him, Lord, that our eyes may be opened. 34. So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

29-34. **Healing two blind men as He came out of Jericho.**
See S. Mark x. 46-52; S. Luke xviii. 35-43—xix. 1.

29. S. Matthew represents two blind men healed, on His going out of Jericho. S. Luke, one healed, on His coming into Jericho. S. Mark, one on His going out, giving his name as Bartimæus.

Perhaps one man was healed on His entry into Jericho, and two, of whom Bartimæus was conspicuous, on His going out the next day; or perhaps, one cried to Him as He entered the city, and he with a companion was healed the next day on going out of the city, S. Luke condensing the narrative.

As to the number of the blind men, see note on S. Matt. viii. 28 as compared with S. Mark v. 2.

31. Note the title, 'Son of David,' mentioned in the three miracles of healing the blind in this Gospel.

34. Touching the eyes is peculiar to S. Matthew's, 'Thy faith hath saved thee' to S. Mark's and S. Luke's, narratives.

CHAPTER XXI. 1-17

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. 3. And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4. All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6. And the disciples went, and did as Jesus commanded them, 7. And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. 8. [1] And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way. 9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. 10. And when he

[1] And the most part of the multitude.

1-17. **The triumphal entry into Jerusalem. The cleansing of the Temple.** Cf. S. Mark xi. 1-11; S. Luke xix. 29-40.

1. **Bethphage** = 'the house of figs,' a suburb of Jerusalem.
The two disciples' names are not given in any Gospel, but compare S. Luke xxii. 8.

2. S. Mark and S. Luke mention the colt alone, adding 'whereon never man yet sat.' S. John speaks of a young ass. Cf. Gen. xlix. 11.

3. **The Lord** = either 'the Lord God,' or 'the King Messiah,' or 'our Master.'

4. See chap. i. 22.

5. See Zech. ix. 9. The ass was despised by the Romans (see Tacit. *Hist.* v. 4), but not by the Jews in the East. See Gen. xlix. 14.

6. The disciples did not realise what they were doing: S. John xii. 16.

7. Our Lord was placed on the colt. See on v. 2, 'set him thereon,' *i.e.* on one of them. Cf. Acts xxiii. 24.

8. For the garments, see 2 Kings ix. 13. S. John speaks of palm branches.

was come into Jerusalem, all the city was moved, saying, Who is this? 11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee. 12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, 13. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14. And the blind and the lame came to him in the temple; and he healed them. 15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, 16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17. And he left them, and went out of the city into Bethany; and he lodged there.

9. **Hosanna.** 'Save us, we beseech Thee.' See Psalm cxviii. 25.

12. This is quite distinct from the cleansing of the Temple which took place at the beginning of the ministry: S. John ii. 13-17.

This traffic was of a religious nature, for the convenience of those who offered sacrifice. The money-changers were there also to change the different coins of foreign countries into the Temple shekel. See Exod. xxx. 13. For the sequence of events here, see note below.

For the doves, see Levit. v. 7 and S. Luke ii. 24.

13. See Isa. lvi. 7 and Jer. vii. 11.

14. Cf. 2 Sam. v. 8. See Acts iii. 2.

16. The reference is to Psalm viii. 2.

17. Note that Bethany was the home of Martha, Mary, and Lazarus.

The various incidents which distinguish the Holy Week may now be arranged in order. The following grouping is offered of the events depicted in this and the following chapters:—

Palm Sunday.
- Our Lord rides from Bethany to Jerusalem over the Mount of Olives in triumph: S. Matt. xxi. 1-11; S. Mark xi. 1-10; S. Luke xix. 29-44; S. John xii. 12-19.
- He weeps over Jerusalem: S. Luke xix. 41.
- He enters the Temple.
- Looks round on all things: S. Mark xi. 11.
- And returns in the evening to Bethany.

Monday.

He goes with the Twelve to Jerusalem.
He curses the barren fig-tree: S. Matt. xxi. 18-22; S. Mark xi. 12-14.
He enters and cleanses the Temple: S. Matt. xxi. 12-13; S. Mark xi. 15-18; S. Luke xix. 45, 46.
He heals the blind and lame, and receives the hosannas of the children: S. Matt. xxi. 14-16.
In the evening returns to Bethany: S. Mark xi. 19.

Tuesday.

He goes with the Twelve from Bethany to Jerusalem, early, and on the way He draws the lesson from the fig-tree of faith in God. See S. Mark xi. 20-26; S. Matt. xxi. 20, 22.
He spends a day of controversy in the Temple.
Deputation from the Sanhedrin.
(1) Of His authority, by the Pharisees: S. Matt. xxi. 23; cf. S. Mark xi. 27, etc.; S. Luke xx. 1, 2.
This is met by a question concerning S. John Baptist, and by three parables, all significant—(*a*) the Two Sons; (*b*) the Wicked Husbandmen; (*c*) the Wedding-Feast: S. Matt. xxi. 24-xxii. 14.
For the parable of the Wicked Husbandmen, see also S. Mark xii. 1-12; S. Luke xx. 9-18.
(2) Of paying tribute, proposed by the Herodians: S. Matt. xxii. 15, etc.; S. Mark xii. 13, etc.; S. Luke xx. 20-22.
(3) Of the Resurrection, proposed by the Sadducees: S. Matt. xxii. 23, etc.; S. Mark xii. 18, etc.; S. Luke xx. 27-33.
(4) Of the woman taken in adultery, proposed by the Pharisees: S. John viii. 3-11.
(5) He answers a question about the great commandment: S. Mark xii. 28-34; S. Matt. xxii. 35, 36.
(6) He Himself asks a question about David's Son: S. Matt. xxii. 41, etc.; S. Mark xii. 35, etc.; S. Luke xx. 41-44.
(7) Stern denunciation of the Pharisees: S. Matt. xxiii.; S. Mark xii. 38, etc.; S. Luke xx. 45-47.
(8) The widow's two mites: S. Mark xii. 41, etc.; S. Luke xxi. 1-4.
(9) The incident of the Greeks, and the voice from heaven: S. John xii. 20-36.
(10) At evening He leaves the Temple, and from the Mount of Olives predicts the fall of Jerusalem and the end of the world. The parables of the Virgins, the Talents, the Sheep and the Goats. He returns to Bethany: S. Matt. xxiv. 1; xxv. 46. Cf. S. Mark xiii. 1, etc.; S. Luke xxi. 5 to end of chapter.

CHAPTER XXI. 18-22

NOW in the morning, as he returned into the city, he hungered. 19. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. 20. And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away! 21. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

18-22. The cursing of the barren fig-tree.

See S. Mark xi. 12-14, 20-26.

S. Matthew really condenses two incidents into one. See the note on Holy Week above.

18. Note our Lord was very Man. He hungered, thirsted: S. John iv. 7; xix. 28; was wearied: S. John iv. 6; and craved for human sympathy: S. Matt. xxvi. 40.

19. One fig-tree standing by the roadside.

LESSON XXV

The Cursing of the Barren Fig-tree

MATTER.

1. **The facts.**

(*a*) Commentators point out that there was an idea that the roadside dust was good for the growth of the tree.

(*b*) Our Lord's hunger.

(*c*) He came to it 'if haply He might find anything thereon.'

Cf. S. Luke xiii. 6, 7.

The fig-tree represented the Jewish nation.

METHOD.

1. (*a*) One fig-tree by the road.

(*b*) See note above.

(*c*) Our Lord's action was here parabolic: He knew that it was barren, but He went to it as to a tree which professed to satisfy a hungry man; because the fruit in Palestine appears before the leaf; therefore it seemed to proclaim that the first ripe fruit might be ready.

LESSON XXV—*continued.* THE CURSING OF THE BARREN FIG-TREE

MATTER.	METHOD.
	Give some account of the awful horrors of siege and destruction of Jerusalem.
(*d*) Leaves only.	(*d*) Cf. our Lord's denunciations of the hypocrisy of the Pharisees.
(*e*) 'The time of figs was not yet.'	(*e*) It was an unusual thing so early in the year to see a leafy fig-tree. The fig-tree ostentatiously pretended to be more fruitful than others. See Romans ii. 3, 17-27; x. 3, 21; xi. 7, 10.
(*f*) The curse— 'Let no fruit grow on thee henceforward for ever.' 'No man eat fruit of thee hereafter for ever.'	(*f*) This curse was a parable of the action of discipline about to be inflicted (see introductory note to chapter) on the profaners of the Temple; and of the proclamation of judgment on Jerusalem.
(*g*) The withering of the tree.	(*g*) This was noticed by the disciples, and the lesson was taught on the subsequent day. See above.
2. The character of the miracle. Show first that it was entirely parabolic as above; and secondly, that it was a miracle of wrath.	2. For *acted parables*, see *e.g.* 1 Kings xx. 35-43; Ezek. xxiv. 18, and elsewhere in the Old Testament. For a miracle of wrath, see the only other one in the gospels, the Destruction of the Swine: S. Matt. viii. 32. But see Acts v. 3, etc., and Acts xiii. 11.
3. The lesson. Explain the lesson as drawn out by our Lord to be faith. Faith to curse barren fig-trees— (1) In the world. (2) In our profession. (3) In our life.	3. (1) See the triumphs of Christianity in abolishing finally slavery, gladiators, wars of aggression, etc. (2) The power of great social and moral reformers, *e.g.* Lord Shaftesbury. (3) The victory which overcometh the world, even our faith. Triumph over moral obstacles. See notes of lesson on the character of S. Peter.

BLACKBOARD SKETCH.

The Cursing of the Barren Fig-tree.

a. The fig-tree is a type of Jewish nation.
b. ,, ,, ,, all hypocrisy.

a. This withering was fulfilled forty years after.
b. ,, ,, has not in its fulness come yet.

CHAPTER XXI. 23-27

AND when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24. And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 26. But if we shall say, Of men; we fear the people; for all hold John as a prophet. 27. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

23-27. **The question of our Lord's authority and the answer.** See S. Mark xi. 27-33; S. Luke xx. 1-8.

23. S. Mark and S. Luke add the scribes; the three together making up the Sanhedrin.

Here are two questions: the first, Had He any formal admission to the position of teacher? and secondly, If so, what was the name of the person who so trained and admitted Him?

25. Our Lord refers them back to their treatment of S. John, a case in which there was no human authorisation. They either neglected their duty in his case, or else recognised the authority of a divine call: see S. John i. 19. A divinely sent prophet does not need an authorisation.

CHAPTER XXI. 28-46

BUT what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. 29. He answered and said, I will not: but afterward he repented, and went. 30. And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. 31. Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him. 33. Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34. And

28-46. **Two parables: The Two Sons and the Vineyard.**

28. This parable is peculiar to S. Matthew; the first of a series in which our Lord sets before the Jews the evils of their rejection of Him. The first is largely retrospective, the others are prospective also.

This parable does not refer so much to Jews and Gentiles as to two classes of Jews, both being 'sons.' The one being open sinners who repent, the other those who say and do not.

31. See S. Luke xix. 2-10; vii. 37-50.

33. For this parable see also S. Mark xii. 1-12; S. Luke xx. 9-19. S. Matt. narrates it as addressed to the Pharisees; S. Luke to the people, *i.e.* others were listening. Cf. Isa. v. 1; Deut. xxxii. 32; Ps. lxxx. S. Luke adds 'for a long time' after 'went into a far country.'

The interpretation is easy. The vineyard = Israel. The hedge = the fence of the Law, etc., drawn round the peculiar people. The wine vat = the Temple. The tower = Jerusalem with all its privileges. The letting out to husbandmen = the admission of Israel by conquest into the promised land of Canaan. The different sendings = the different warnings given, until last of all there was the sending of the Son.

34. The rent is here represented as paid in kind.

when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35. And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36. Again, he sent other servants more than the first: and they did unto them likewise. 37. But last of all he sent unto them his son, saying, They will reverence my son. 38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39. And they caught him, and cast *him* out of the vineyard, and slew *him*. 40. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41. They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing

35. In S. Luke the three missions of the servants are more plainly set forth, with a gradual growth of insult from rejection to casting out; killing being reserved for the Son, not as here for the servants also.

37. See Heb. i. 2. God is not ignorant of what they will do to His Son, but He treats men always as free agents and as having the power of choice.

39. **Cast Him out.** This of the delivery to the Gentiles, and of the Crucifixion outside the city. See Heb. xiii. 12, 13.

41. The hearers of the parable are in this gospel alone represented as giving the answer.

42. This verse is taken from the same Psalm cxviii. 22 as that which the multitude shouted on Palm Sunday.
See Acts iv. 11; 1 S. Peter ii. 6, 7. The Psalm is a prophecy confirming the parable; the builders there are the husbandmen here; the rejection of the corner-stone is the rejection of the heir.

forth the fruits thereof. 44. And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will [1] grind him to powder. 45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

[1] scatter him as dust.

44. See Isa. viii. 14, 15 ; Dan. ii. 44.
Those who fall upon the stone are those that are offended with Christ : S. Luke ii. 34. See also quotation above from S. Peter.
Those on whom the stone falls are those who incur the vengeance of God.

46. See S. John vii. 44-46.

CHAPTER XXII. 1-14

AND Jesus answered and spake unto them again by parables, and said, 2. The kingdom of heaven is like unto a certain king, which made a [1] marriage for his son, 3. And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. 5. But they made light of *it*, and went their ways, one to his farm, another to his merchandise: 6. And the remnant took his servants, and entreated *them* spitefully, and slew *them*. 7. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9. Go ye therefore into the [2] highways, and as many as ye shall find, bid to the marriage. 10. So those servants went

[1] marriage-feast.

[2] the partings of the highways.

1-14. **The parable of the Marriage of the King's Son.** This parable is peculiar to S. Matthew, but it has many points in common with the parable of 'the great supper': S. Luke xiv. 16. See notes of lesson below.

2. The word here translated 'marriage' may also be used of any great celebration. See Esth. i. 5.

3. See again Esth. v. 8; vi. 14.

4. **My oxen,** etc. This may indicate either the sacrifices or the meat for the feast.

5. **To his (own) farm.** This emphasising the prevailing selfishness.

7. **He was wroth.** Note the right use of anger: Ps. xxxvi. 4; S. Mark iii. 5; Rev. vi. 16. See also on chap. v. 22.

8. See Acts xiii. 46.

9. The confluence of ways, *e.g.* junction of streets, squares, etc.

10. Cf. chap. xiii. 47.

out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was [3] furnished with guests. 11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be [4] weeping and gnashing of teeth. 14. For many are called, but few *are* chosen.

[3] filled.

[4] the weeping, etc.

11. See Zeph. i. 7, 8.

12. **Friend**: chap. xx. 13.

LESSON XXVI

The Marriage of the King's Son

INTRODUCTION.—Show the differences which distinguish this from 'the great supper' of S. Luke xiv. 16.

1. **The occasion is different.** This is spoken in the Temple; that at a meal.

This at a late period in our Lord's ministry; that much earlier.

2. **The tone of the parable is different**: this is more severe, as their iniquity was fuller; that is milder in its denunciation.

3. **In detail.**

(1) In S. Luke the guests decline civilly. Here rudely, proceeding to bloodshed.

(2) In S. Luke the contemptuous guests are merely excluded.

Here their city is burned up, and themselves destroyed.

(3) In S. Luke it is an ordinary meal; here the guilt is increased by the fact that it is a marriage-feast, made by a king for his son.

(4) In S. Luke the punishment threatened is the removal of the kingdom from one portion, from the priests and Pharisees, to another portion, the people whom they despised.

Here the removal is from the Jewish nation altogether, to the Gentiles.

(5) The incident of the guest without a wedding-garment occurs only in the Marriage of the King's Son.

LESSON XXVI—*continued.* THE MARRIAGE OF THE KING'S SON

MATTER.	METHOD.
1. Details of the parable.	
(1) The king = God.	
(2) The wedding and the feast = the blessing of the new covenant of God with His people.	(2) For the wedding, see Isa. lxi. 10; lxii. 5; Hos. ii. 19; S. Matt. ix. 15; S. John iii. 29; Eph. v. 32.
Note the main prominence here is not given to the feast, but to the conduct of the guests.	For the feast, see Isa. xxv. 6; lxv. 13.
(3) The sending of the servants to call those bidden = the calling of the Jews to that for which they had long been prepared—	(3) See quotation from Esther above.
e.g. by type. prophecy. the law.	Show how the Old Testament is a preparation for the New.
The actual person who bids being S. John Baptist.	
(4) The second sending of the servants = the mission of our Lord's apostles and disciples. Their proclamation being that all was ready.	(4) Cf. Acts ii. 38, 39; iii. 19-26; iv. 12.
Show the opportunities for repentance which are given.	
(5) The rejection by the guests. Some making light of it, some proceeding to violence = the despising by the Jews of God's blessings.	(5) For violence, see Acts v. 40; xiv. 5, 19; S. Matt. xxiii. 34.
(6) Judgment. The sending forth of God's armies = either the angels, or the Roman army.	(6) For the angels, see Rev. xix. 14; S. Matt. xxvi. 53.
	For the Roman army, cf. Dan. ix. 26; Isa. x. 4; xiii. 5.
(7) The destruction of the city = the destruction of Jerusalem.	(7) Cf. S. Matt. xxiii. 34, 36; S. Luke xiii. 33, 35.
Point out that it is called '*their* city,' no longer the city of God. Cf. S. Matt. xxiii. 38, '*your* house.' Cf. Exod. xxxii. 7.	
(8) The sending of the servants into the highways = the call of the Gentiles. This was the doctrine so mysterious and so hateful to the Jews.	(8) See Acts xxii. 21, 22; Rom. xi.; S. Matt. viii. 10-12.
	For the carrying out of this command, see Acts viii. 5; x.; xvii. 22-31; for 'the bad' who were invited as well as the good, see 1 Cor. vi. 9-11.
(9) The man without a wedding-garment = one who has not put on Christ.	
The wedding-garment = righteousness in its widest sense.	

LESSON XXVI—*continued.* THE MARRIAGE OF THE KING'S SON

MATTER.	METHOD.
It must be assumed here either that the king provided wedding-garments for the guests, or else that they were easily to be had. And by the guest appearing without one, we must understand contempt of God's requirements. (10) The punishment of the contemptuous guest = the casting out of the sinner from the presence of God. The servants here = the angels.	See Trench's exposition of this parable.
2. The two warnings. (1) A warning against rejecting God's blessings. (2) Second warning against accepting God's blessings carelessly.	(1) Show how this is being enacted every day, in those who neglect religion, education, God's calls. (2) Explain from the exhortation to Holy Communion in the Prayer Book. Show from the Catechism that something is required of those who come to Holy Baptism and Holy Communion. Show that the Bible must be read with reverence. And prayer be undertaken also with reverence.
3. The terror of the Lord. Show that God is very strict. That if He is love, He is also a consuming fire. And that we cannot reject His wishes concerning us, even if we do not always see their meaning, with impunity.	Explain this by the examples of — (1) Lot's wife: Gen. xix. 26. (2) Nadab and Abihu: Levit. x. 1, 2. (3) The man of God out of Judah: 1 Kings xiii. 22. (4) Uzzah: 2 Sam. vi. 6. (5) Uzziah: 2 Chron. xxvi. 21. (6) The Cherubim: Isa. vi. 1. Show this also from God's punishment on sin, and the fact that Nature knows no forgiveness for the violation of her laws.

BLACKBOARD SKETCH.

The Marriage of the King's Son.

God calls the Jews to the blessings of the New Covenant.
He calls by means of S. John Baptist.
He calls by means of His own Son.

The Jews reject.
Their city is destroyed.

The Gentiles are called.
Cf. S. Paul, was rejected by the Jews before he went to the Gentiles.

The call to the feast is still going on.
The guests are provided with the wedding-garment.
The wedding-garment = righteousness in its widest sense.

The danger of neglecting God's blessings.
The danger of receiving them carelessly.

CHAPTER XXII. 15-22

THEN went the Pharisees, and took counsel how they might entangle him in *his* talk. 16. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men 17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? 18. But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites? 19. Shew me the tribute money. And they brought unto him a penny. 20. And he saith unto them, Whose *is* this image and superscription? 21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. 22. When they had heard *these words*, they marvelled, and left him, and went their way.

15-22. **The entanglement proposed by Pharisees and Herodians.** See also S. Mark xii. 13-17; S. Luke xx. 20-26.

16. The Herodians are only known to us through the gospels of S. Matthew and S. Mark. They were followers of Herod, and a political rather than a religious sect. Some have thought that they would follow Herod in his traditional policy of paying court to Rome, and would be among those who said that it was right to pay tribute to Cæsar. Others, that they would follow Herod on a question like this, as the upholder of a national policy, which would resist Roman taxation.

17. This tribute was a poll-tax, levied on all the population, and much resented. See Acts v. 37.

Note the dilemma. To say 'yes' would implicate Christ with the people; to say 'no,' with the Romans.

21. **Render.** It is a question of debt due, not of a gift. If you use Cæsar's coinage, it is a sign that you admit his sovereignty. See Rom. xiii. 1-7.

And God must also have His due: 1 S. Pet. ii. 17.

CHAPTER XXII. 23-33

THE same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26. Likewise the second also, and the third, unto the seventh. 27. And last of all the woman died also. 28. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33. And when the multitude heard *this*, they were astonished at his doctrine.

23-33. The question proposed by the Sadducees.
See S. Mark xii. 18-27; S. Luke xx. 27-40.

As to the religious tenets of the Sadducees as to the resurrection, see Acts xxiii. 8.

See note on chap. iii. 7.

24. This is an attempt to reduce the doctrine of the resurrection to an absurdity. But our Lord shows them, first, that they do not know the Scriptures on which they rely, and secondly, that they do not know the power of God, Who is not tied down to reproduce in another state all the conditions of this. But that as He provided marriage in this lower state to continue the human race, so in the state beyond the grave men live on for ever like the angels, and there is no need of marriage, as the counterpoise of death.

31, 32. God speaks of Himself in Exodus as being in present relations with Abraham, Isaac, and Jacob, who are therefore alive. Here is a witness for the resurrection, out of the very books from which they produced their difficulty.

CHAPTER XXII. 34-40

BUT when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35. Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying, 36. Master, which *is* the great commandment in the law? 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38. This is the first and great commandment. 39. And [1] the second *is* like unto it, Thou shalt love thy neighbour as thyself. 40. On these two commandments hang all the law and the prophets.

[1] and a second like unto it is this.

34-40. **The question as to the great commandment.**
See S. Mark xii. 28-34. Cf. also a similar occurrence in S. Luke x. 25, etc.

35. **A lawyer.** One whose special function it was to interpret the law of Moses.
See S. Luke vii. 30; xi. 45; Titus iii. 13.
Tempting Him, *i.e.* testing His opinion on one of the great questions of the day.

37. In S. Mark the answer begins with 'Hear, O Israel; the Lord our God is one Lord.'
This precept is taken from Deut. vi. 4-5, and the second commandment from Levit. xix. 18. Our Lord's answer seems to imply that the question is a wrong one, there is no great commandment of the law. See S. James ii. 11. The scope of His answer embraces the whole law. For the sequel, see S. Mark xii. 32-34.

CHAPTER XXII. 41-46

WHILE the Pharisees were gathered together, Jesus asked them, 42. Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David. 43. He saith unto them, How then doth David in spirit call him Lord, saying, 44. The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45. If David then call him Lord, how is he his son? 46. And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions.*

41-46. The question about the Son of David, proposed by Christ Himself.

See S. Mark xii. 35-37; S. Luke xx. 41-44. See also Acts ii. 34.

Our Lord here assumes that David was the writer of Psalm cx.; that in writing it he was guided by the Holy Spirit; that the subject of it was no earthly king, but the promised Messiah. It is the Lord Jehovah speaking to David's Lord (Adonai) as the true king, the Anointed of Jehovah, Who was at once David's Son and David's Lord. He was His Son according to the flesh, His Lord according to His divine nature.

CHAPTER XXIII. 1-39

THEN spake Jesus to the multitude, and to his disciples, 2. Saying, The scribes and the Pharisees sit in Moses' seat: 3. All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. 4. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. 5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8. But be not ye called Rabbi: for one is your Master, [1] *even* Christ; and all ye are brethren. 9. And call no *man* your father upon the earth: for one is your Father, which is in heaven. 10. Neither

[1] omit 'even Christ.'

1-39. **Denunciation of the Scribes and Pharisees.**
This is peculiar to S. Matthew, although much like it is to be found in S. Luke, chap. xi. and chap. xiii. See also S. Mark xii. 38; S. Luke xx. 45-47.

This chapter has been thus divided into three parts—
(1) Description of the peculiar doctrine of the scribes and Pharisees (vv. 1-12).
(2) Denunciation of their hypocrisy (vv. 13-33).
(3) Farewell to Jerusalem (v. 34 to end).

2. **Moses' seat.** The seat of law and judgment. See Deut. vii. 9-13.

3. Respect their official but not their moral position. Compare in a sense Article xxvi. P.B.

5. **Phylacteries** consisted of small boxes containing on slips of parchment the four passages in which frontlets are mentioned: Exod. xiii. 2-10, 16; Deut. vi. 4-9; xi. 13-21. These were bound to the head and arm, and worn commonly at prayer.
The borders of their garments. See ix. 20, and compare Num. xv. 37-40.

7. For the form of this title, see Jer. xxxix. 13; 2 Kings xviii. 17. Later developments being Rabban, Rabboni.
See S. John xiii. 13.

9. These words, of course, are not to be taken literally.

be ye called masters: for one is your Master, *even* Christ.
11. But he that is greatest among you shall be your servant.
12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. 13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are
[2] omit. entering to go in. 14. [2]Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. 16. Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17. *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth
[3] omit 'fools.' by the gift that is upon it, he is guilty. 19. *Ye* [3]fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift? 20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23. Woe unto you, scribes and

13. Cf. S. Luke xi. 52; Galat. iv. 17.

16. For oaths and swearing, see chap. v. 33-37.
The gold here is probably the gold of the offerings made to the treasury, not the ornamental gold of the Temple. The thought which runs through this passage is, that every formula of oath refers explicitly or implicitly to God.

23. Cf. Deut. xii. 17, and Levit. xxvii. 30.
For our Lord's comment on outward conduct and inner life, compare Micah vi. 8.

Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24. *Ye* blind guides, which [4] strain at a gnat, and swallow a camel. 25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are [5] full of extortion and excess. 26. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. 27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. 28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 29. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32. Fill ye up then the measure of your fathers. 33. *Ye* serpents, *ye* generation of vipers, how

[4] strain out the gnat.

[5] full from extortion and excess.

24. The straining of wine was to avoid all pollution, as in Levit. xi. 20, 23, 41.

Strain *at* **a gnat** may mean 'strain at the occurrence of a gnat,' or 'strain out the gnat,' as R.V. The camel is symbolical of that which is of a vast size, as in chap. xix. 24. The camel was also an unclean beast: Levit. xi. 4.

25. See R.V. quoted in margin above. But it may mean the cup itself is a compound of extortion and excess. Cf. Rev. xviii. 3.

27. All burial-places were white-washed once a year, so that the Jew might not incur ceremonial defilement by passing over a dead body: Num. xix. 16. See S. Luke xi. 44.

29. See S. Luke xi. 47, 48. You cannot recognise goodness when you see it. You either kill it, or help to bury it. You are legitimate descendants of your fathers. Like fathers, like children.

33. See chap. iii. 7.

can ye escape the damnation of hell? 34. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: 35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36. Verily I say unto you, All these things shall come upon this generation. 37. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! 38. Behold, your house is left unto you desolate. 39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

34. The servants of Christ are here spoken of as 'scribes.' See chap. xiii. 52.

35. **Zacharias son of Barachias.** There is a difficulty in identifying this person. 'Son of Barachias' does not occur in S. Luke xi. 51. The Zacharias whose martyrdom is recounted in 2 Chron. xxiv. 20-22 was the son of Jehoiada. The only Zacharias in the Old Testament whose father was called Barachias is the minor prophet of that name. It is probably a mistake of the transcriber—although it is possible that the prophet may have been martyred; only there is no evidence of it.

Between the temple and the altar—between the sanctuary, the Holy of Holies, and the altar of burnt offering.

37. See S. Luke xiii. 34.
Cf. also Deut. xxxii. 11; Ps. xvii. 8; xxxvi. 7; Isa. xxxi. 5; Mal. iv. 2.

39. **Till ye shall say,** *i.e.* in the last day. See Hos. iii. 4, 5; Zech. xii. 10.

LESSON XXVII

Our Lord's Lamentation over Jerusalem

Matter.	Method.
1. The city. Explain that our Lord was bewailing not so much the faithlessness of individuals as of the city, as if it had a life of its own. Explain of our public life as Churchmen, Englishmen, citizens, members of a school or public body. Men have been judged before now as members of a public body, nation, or town.	1. Explain that this is distinct from the weeping over the city: S. Luke xix. 41; and cf. with it S. Luke xiii. 34; also refer to 2 Sam. xv. 30. Examples of men being judged as members of a body. *Sodom*: Gen. xviii. 20. *The Amorites*: Gen. xv. 16. Cf. the judgment on the *Canaanites* as nations. On *Capernaum*: S. Matt. xi. 23. Enlarge on public responsibility.
2. Public virtue. Patriotism was conspicuous with the Jews. See Ps. cxxviii. 6, 7; cxxxvii. 5. See also 1 Sam. iv. 18; Neh. ii. 2, 3.	2. Draw out the existence of public virtues, and the need of their cultivation. *E.g.* Patriotism, love for the honour of our school, public spirit, etc.
3. Private responsibility. The individual influences for good or evil the public life. Our duty towards society is to form public opinion, to protest, to guide, to make it easier for the weak to be good, to protect.	3. Show what single men have done, *e.g.* Joseph. Or what Lot might have done: Gen. xviii. 32. See also Ezek. xiv. 14.

BLACKBOARD SKETCH.

Our Lord's Lamentation over Jerusalem.

The city was called to greater blessings than any other city. It lost them all.

Its name *Salem* means *peace.*

It endured more and worse *sieges* than any other city, though the Jews were the most patriotic of nations.

They rejected those whom God sent to them, especially His Son.

Your house is left unto you desolate.

The city is made up of the many.

Every one of whom is working for the good or evil of his country.

'England expects every man to do his duty.'

God also expects each one—
To protest against wrong.
To make it easier for the weak to be good.
To protect.

The truest love of country is to do one's best for it.

CHAPTER XXIV. 1-14

AND Jesus went out, and departed from the temple : and his disciples came to *him* for to shew him the buildings of the temple. 2. And Jesus said unto them, See ye not all these things ? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be ? and what *shall be* the sign of thy [1] coming, and of the end of the world ? 4. And Jesus answered and said unto them, Take heed that no man deceive you. 5. For many shall come in my name, saying, I am Christ ; and shall deceive many. 6. And ye shall hear of wars and rumours of wars : see that ye be not troubled : for all *these things* must come to pass, but the end is not yet. 7. For nation shall rise against nation, and kingdom against kingdom : and there shall be famines,

[1] presence.

1-14. **Prophecy of Christ's coming and of judgment.**
Cf. S. Mark xiii. 1-37 ; S. Luke xxi. 5-36.
See preliminary note for the events of Holy Week, pp. 161, 162. S. Matt. here omits the incident of the widow's offering. S. Mark xii. 42-44 ; xiii. 1-37 ; S. Luke xxi. 5-36.

1. We learn from S. Mark the admiration of the Apostles for these buildings.

2. This has been literally fulfilled ; that which remains and has been discovered belongs to the substructure of the Temple.

3. We learn from S. Mark the names of those who asked the question—SS. Peter, James, and John, and Andrew.
In understanding this discourse, it is well to bear in mind that the predictions as to the fall of Jerusalem and the end of the world melt into each other like dissolving views.

5. There is no authentic record of the appearance of such pretenders before the fall of Jerusalem ; but see 1 S. John ii. 18.

7. As an example of famine, see Acts xi. 28. And for the different fulfilments of these prophecies, see Plumptre's examples as given in Ellicott's *Commentary*.

and pestilences, and earthquakes, in divers places. 8. All these *are* the beginning of [2]sorrows. 9. Then shall they deliver you up [3]to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10. And then shall many [4]be offended, and shall betray one another, and shall hate one another. 11. And many false prophets shall rise, and shall deceive many. 12. And because iniquity shall abound, the love of many shall wax cold. 13. But he that shall endure unto the end, the same shall be saved. 14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

[2] travail.

[3] unto tribulation.

[4] stumble.

8. All these will be the beginning of the travail-pains through which the world passes, preparatory to the new birth. See chap. xix. 28; Rom. viii. 22.

9. See Acts xii. 1; xxviii. 22; 1 S. Pet. ii. 12.

10. See Acts xiii. 50; xiv. 19.

11. See Acts xx. 30; Galat. i. 7-9; 1 S. John ii. 18; iv. 1.

12. 'Lawlessness' shall abound—the utter breaking down of all authority.

13. In literal fulfilment of this promise, it is believed that no Christian perished in the siege of Jerusalem, or after it.
See also chap. x. 22.

14. Here again, literally, the Gospel had been preached to every nation which formed the Roman world: S. Luke ii. 1. See Col. i. 6, 23; 2 Tim. iv. 17.
And in the wider sense, every nation will have a chance of hearing the Gospel before the end comes, although that end will be preceded immediately by an apostasy: S. Luke xviii. 8.

CHAPTER XXIV. 15-28

WHEN ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand :) 16. Then let them which be in Judæa flee into the mountains : 17. Let him which is on the house-top not come down to take any thing out of his house : 18. Neither let him which is in the field return back to take his clothes. 19. And woe unto them that are with child, and to them that give suck in those days ! 20. But pray ye that your flight be not in the winter, neither on the sabbath day : 21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22. And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened. 23. Then if any man shall say unto you, Lo, here *is* Christ, or there ; believe *it* not. 24. For there shall arise false

15-28. **Continuation of the same topic.**

15. '**The abomination that maketh desolate.**' The reference is to Dan. xii. 11. The original prophecy seems to have referred to the pollution of the Temple by Antiochus Epiphanes. See 2 Macc. vi. 1-9.

In our Lord's lips, and as a prophecy connected with the fall of Jerusalem, it is thought to refer to some occupation of the Temple by the Zealots or some other faction. See also 2 Thess. ii. 4.

16. We are told by Eusebius that the Christians of Judæa, under the direction of some prophetic utterance, escaped to Pella.

17. A note of sudden instant flight of a man escaping over the flat house-top, leaving everything behind him.

20. The words **neither on the Sabbath day** are peculiar to S. Matthew, and are another indication of the Jewish bent of his Gospel.

22. **The elect's sake**, *i.e.* for those who believed, or should believe. Cf. Gen. xviii. 23, etc.

24. Cf. Acts viii. 9-11 ; xiii. 6.

Christs, and false prophets, and shall show great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. 25. Behold, I have told you before. 26. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. 27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28. For wheresoever the carcase is, there will the [1] eagles be gathered together.

[1] *or* vultures.

28. Three main interpretations have been given of this saying: (1) Of the Roman eagles sweeping down on decayed Judaism. (2) As a general proverb, wherever life has ceased, there will the ministers of God's judgments be waiting. (3) The interpretation of some of the Fathers, that the eagles are the Christians who flock to feed on the Body of Christ, meaning that the spiritual perception will recognise when the Lord comes.

CHAPTER XXIV. 29-41

IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 32. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: 33. So likewise ye, when ye shall see all these things, know that [1] it is near, *even* at the doors. 34. Verily I say unto you, This

[1] He is nigh.

29-41. **The same subject continued.**

From this point our Lord deals mainly with His second coming to judgment.

29. For **immediately after** see S. Luke xxi. 23, 24. We must not think that all these signs and tribulations finished with the destruction of Jerusalem. The Gentiles are to have their opportunity and their judgment, their 'times have to be fulfilled.'

The sun, moon, and stars have all symbolical meanings, *e.g.* our Lord, the Church, the Saints; but still we are to look for a literal fulfilment as well.

The powers of the heavens—perhaps the laws and forces which govern the universe.

30. **The sign of the Son of man** has been variously interpreted to mean the Cross, or the Son of man Himself. See Dan. vii. 13.

For the tribes mourning, cf. Rev. i. 7.

31. Cf. chap. xiii. 41; 1 Cor. xv. 52; 1 Thess. iv. 16.

32. 'Learn the parable which the fig-tree teaches,' viz. that as the putting forth of leaves is the sign of summer, so these signs predict the end of the world.

34. See chap. xvi. 28. Several interpretations have been given of these words: (1) That our Lord is referring to the Jews as a race, that they will revive, and remain unto the end. (2) That He is referring

generation shall not pass, till all these things be fulfilled. 35. Heaven and earth shall pass away, but my words shall not pass away. 36. But of that day and hour knoweth no *man*, no, not the angels of heaven, [2] but my Father only. 37. But as the days of Noe *were*, so shall also the coming of the Son of man be. 38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40. Then shall two be in the field; the one shall be taken, and the other left. 41. Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

[2] 'neither the Son.'

to the race of the Jews living at the time, and that He especially has the fall of Jerusalem in view. (3) That He is referring to the race of spiritual Israel which will remain firm to the end. (4) That we must understand 'till all these things come to pass' of the beginning of the process of fulfilment.

36. Note the addition which the R.V. here inserts: 'neither the Son.' Our Lord possessed two natures, human and divine, but in one Person. Inasmuch as He is God, He knows all things, and can receive and express that knowledge in His human nature as far as it is capable of receiving it. As an infant He knew everything that an infant could know, as a boy all that a boy could know, as a man all that a man could know, *i.e.* receive and express in His human nature. But there will be some things which, although He knows them as God, He cannot express on the side of His human nature, or even render that nature susceptible of containing them. It was so with the actual time of the day of judgment, which does not represent a given date, but a winding-up of times and crises which the Divine alone can appreciate and express.

37. Cf. S. Luke xvii. 26, 27: where 'the days of Lot' are added to 'the days of Noe.' Cf. also 2 S. Pet. ii. 5. Note the seal thus given by our Lord to the historic character of the Flood.

40. **The one shall be taken**, *i.e.* for life, the other is abandoned.

CHAPTER XXIV. 42-51

WATCH therefore: for ye know not what hour your Lord doth come. 43. But know this, that if the [1]goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be [2]broken up. 44. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46. Blessed *is* that servant, whom his lord when he cometh shall find so doing. 47. Verily I say unto you, That he shall make him ruler over all his goods. 48. But and if that evil servant shall say in his heart, My lord delayeth his coming; 49. And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken; 50. The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, 51. And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be [3]weeping and gnashing of teeth.

[1] the master.
[2] digged through.
[3] the weeping.

42-51. **Continuation of preceding.**
Cf. S. Luke xii. 42-46.

43. The night was divided into four watches of three hours each.
Cf. S. Luke xii. 38.
For **the thief**, cf. 1 Thess. v. 2.

47. **make him ruler.** Note these words of the variety of rewards in heaven.

48. Cf. 2 S. Pet. iii. 3, 4.

CHAPTER XXV. 1-13

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2. And five of them were wise, and five *were* foolish. 3. [1] They that *were* foolish took their lamps, and took no oil with them: 4. But the wise took oil in their vessels with their lamps. 5. While the bridegroom tarried, they all slumbered and slept. 6. And at midnight [2] there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7. Then all those virgins arose, and trimmed their lamps. 8. And the foolish said unto the wise, Give us of your oil; for our lamps are [3] gone out. 9. But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10. And while they went to buy, the bridegroom came; and they that were ready went in with him to [4] the marriage: and the door was shut. 11. Afterward came also the other virgins, saying, Lord, Lord, open to us. 12. But he answered and said, Verily I say unto you, I know you not. 13. Watch therefore, for ye know neither the day nor the hour [5] wherein the Son of man cometh.

[1] For the foolish when they took.

[2] there is a cry.

[3] going out.

[4] the marriage-feast.

[5] omit 'wherein the Son of man cometh.'

1-13. **The parable of the ten virgins.**
This parable is peculiar to S. Matthew.

1. **Then** = at such a period as that just spoken of.

Ten was looked upon among the Jews as a number which formed a company. So if ten Jews lived in one place, there was a congregation, and there a synagogue ought to be built (Trench).

2. **wise** = prudent.

3. Some would understand here torches steeped in oil; but lamps gives a better meaning.

5. For the delay, cf. chap. xxiv. 48.
slumbered and slept: literally nodded, and then slept.

8. See R.V. as above, 'are *going* out,' not yet extinguished.

9. The answer given is abrupt and incomplete, as if in tenderness or hurry—'Peradventure there will not be enough for us and you.'

LESSON XXVIII

The Parable of the Ten Virgins

INTRODUCTION.—Explain the position of the three parables in this chapter: first in connection with the discourse in the preceding chapter, and then in relation to each other.

Each conveys the common lesson of the need of watchfulness and activity, and the warning of approaching judgment; but in the parable of the Virgins we have set before us the judgment passed on the Church, some of whose members are wise, some foolish.

In the parable of the Talents we have represented to us the judgment which awaits those who hold a position in the Church, or who are otherwise richly endowed. In the parable of the Sheep and the Goats, on the other hand, we have the judgment which awaits the heathen world, called upon to answer for the privileges which belong to all men alike, whom God has not left without witness of Himself: Acts xiv. 17.

MATTER.	METHOD.
1. **Explanation.** Proceed to explain the imagery of the parable.	(*a*) See chap. xxii. 2. Illustrate— For the companions of the bridegroom: S. Matt. ix. 15; S. John iii. 29. For the ceremony: 1 Macc. ix. 37-39; Ps. xlv. 15.
(*a*) The Wedding-Feast = the mystical union betwixt Christ and His Church: and more especially, Christ coming to claim His bride at the last day. The particular point taken to supply the imagery of the parable is the return of the bridegroom with the bride after his espousal, bringing her to his own home.	
(*b*) The Virgins = those who profess to be waiting for the Son of God.	(*b*) Cf. 'I look for the resurrection of the dead, and the life of the world to come.'
(*c*) The division into wise and foolish = those who are ready for Christ's coming and those who are not.	(*c*) For the wise, cf. chap. xxiv. 45, and 2 S. Pet. i. 5-8. For the foolish: 2 S. Pet. 1-9. For unreadiness even among the saved, see 1 Cor. iii. 13.
(*d*) The lamps = the outward profession of the faith which is within (S. James ii. 18).	(*d*) See S. Matt. v. 16. Explain that Oriental weddings were and are celebrated at night, and illustrate by 2 Esdr. x. 2, and Rev. xviii. 23.
(*e*) The oil = grace, and the gifts of the Holy Spirit.	(*e*) Cf. Exod. xxx. 22-33; Zech. iv. 2, 12; Acts x. 38; Heb. i. 9. See also the hymn, 'Come Holy Ghost, our souls inspire.'

LESSON XXVIII—*continued.* THE PARABLE OF THE TEN VIRGINS

MATTER.	METHOD.
(*f*) The delay of the bridegroom = the waiting for Christ's coming.	(*f*) Illustrate by chap. xxiv. 48; 2 S. Pet. iii. 4-12.
(*g*) The slumbering of all the virgins = partly the unreadiness of all when Christ comes; partly the quiet waiting for Him on the part of those who have prepared themselves; the dangerous uncertainty of those who have not.	(*g*) Cf. chap. xxiv. 36, etc.; Acts xii. 6; S. Luke xviii. 8.
(*h*) The cry at midnight = the warning cry before the coming, from those who are watching in the Church; or the voice of the archangel.	(*h*) Isa. lxii. 5-7; S. Mark xiii. 34; 1 Thess. iv. 16.
At midnight = a time when deep sleep has fallen on men.	Illustrate from Exod. xii. 29.
(*i*) All trim their lamps = the fact that final perseverance is difficult for all.	Cf. also Judges xvi. 3; S. Mark xiii. 35.
	(*i*) Cf. Ps. cxxx. 3.
(*k*) The difficulty experienced by the foolish = the impossibility of repairing errors of life when it is the time of judgment.	(*k*) Find some good expression of this truth, in the sermon of the Commination Service.—P.B.
Show this as balanced by the parable of the Prodigal Son and the incident of the Penitent Thief.	
Their request, 'Give us of your oil, for our lamps are going out.'	Cf. S. Luke xvi. 24; Ps. xlix. 7, 8.
Show that we shall look in vain for help from our fellows, in obtaining that grace which God alone can give.	
(*l*) The answer of the wise.	(*l*) Explain.
'Not so,' etc. See note above, and explain of the exceeding difficulty of salvation: 1 S. Pet. iv. 18.	
'Go ye rather to them that sell, and buy for yourselves.'	
Those that sell = the stewards of God's Word and Sacraments.	Cf. Acts viii. 20.
Explain that there can be no pressing here of the term 'sell.' God's gifts are not to be bought.	But see Prov. xxiii. 23, and cf. Isa. lv. 1.
(*m*) 'While they went to buy.' The point to be insisted on here is that it was too late.	(*m*) Cf. S. Matt. vii. 7; S. Luke xiii. 25; Rev. iii. 20.
'The door was shut' = the final loss of opportunity.	

LESSON XXVIII—*continued.* THE PARABLE OF THE TEN VIRGINS

MATTER.	METHOD.
(*n*) The coming of the foolish virgins = the cry for mercy, when it is the time of justice. They call Him 'Lord,' as if they claimed Him as their friend. They say 'Lord, Lord,' as if in tones of persistent pleading.	(*n*)
(*o*) 'I know you not.' 'I know you not' is nothing else than 'Ye know not Me.'	(*o*) Cf. S. John x. 14; 2 Tim. ii. 19; 1 Cor. xiii. 12.
2. The folly of sin. Show from this parable that when we speak of good and bad, God often speaks of wise and foolish.	2. Illustrate from the fool of the Psalms xiv. 1; the fool of the Proverbs, *e.g.* Pro. xxvii. 22, and generally. Illustrate from examples— *E.g. Lot*, and the folly of his choice: Gen. xiii. 10. *Saul*, and the folly of his career. *Solomon*, his wisdom and his downfall. *Jerusalem*: S. Luke xix. 42. Illustrate in modern life from the folly of the drunkard, the slothful, the dishonest, etc.
3. Readiness. Show that this is the lesson to be drawn from all these last parables. The need of this to be seen from the *suddenness* of the Lord's approach, the *vigilance* of our enemies, and the *weakness* of our own nature.	3. For *suddenness*, see last chap. and also above. For *vigilance of enemies*, see 1 S. Pet. v. 8; Eph. vi. 12-18. For *weakness* of our nature, see S. John xv. 5; Collect for Sunday iv. after Trinity, P.B.

BLACKBOARD SKETCH.

The parable sets forth the *Judgment passed on the Church*, wherein some are wise, some foolish.

All were virgins and all had some oil.

Lamps = Outward profession of the faith.

Oil = Gifts of the Holy Spirit.

All nodded with drowsiness and then slept.

All are unexpecting when He comes.

Midnight = When least expected.

Them that sell = The stewards of God's Word and Sacraments.

I know you not. Not so strong as 'I never knew you' (vii. 23).

Watch therefore, for ye know neither the day nor the hour.

CHAPTER XXV. 14-30

FOR *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. 15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16. Then he that had received the five talents went and traded with the same, and made *them* other five talents. 17. And likewise he that *had received* two, he also gained other two. 18. But he that had received one went and digged in the earth, and hid his lord's money. 19. After a long time the lord of those servants cometh, and reckoneth with them. 20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast

14-30. **Parable of the Talents.**

This parable is peculiar to S. Matthew, and is to be distinguished from that of 'the Pounds' (S. Luke xix. 11-27), which is quite a distinct parable. Cf. also S. Mark xiii. 34.

14. Note the words put in italics in the A.V., as a mere filling-up of an ellipse.

15. On the value of the talent, see chap. xviii. 24.

21. The words are not 'good and successful servant,' but 'good and faithful servant.'

not sown, and gathering where thou hast not strawed: 25. And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. 26. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27. Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have [1] received mine own with usury. 28. Take therefore the talent from him, and give *it* unto him which hath ten talents. 29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30. And cast ye the unprofitable servant into [2] outer darkness: there shall be weeping and gnashing of teeth.

[1] received back my own with interest.

[2] the outer darkness; the weeping, etc.

27. **Usury**, better 'interest.'

LESSON XXIX

The Parable of the Talents

Introduction.—Carefully distinguish this parable from that of 'the Pounds': S. Luke xix. 11.

(1) The time at which they were delivered was different. 'The Talents' on the Tuesday in Holy Week, 'the Pounds' on His way to Jerusalem.

(2) The place was different. 'The Talents' on the Mount of Olives, 'the Pounds' probably at Jericho.

(3) This is addressed to the disciples, that to the multitude as well.

(4) The scope of this parable is much simpler; it is a warning to the apostles to carry on the work which He had begun.

In 'the Pounds,' on the other hand, the nobleman goes into a far country to receive for himself a kingdom and to return, while His servants advanced his interests at home.

(5) The details of the parables are also different.

(*a*) In 'the Talents' the sum committed is larger.

(*b*) In this parable the servants start with unequal amounts, five talents, two talents, and one talent respectively. In the other parable the servants all start on an equality: the servants are ten, and each receives one pound.

(*c*) In this parable the lord returns 'after a long time'; in that there is no such indication.

LESSON XXIX—*continued.* THE PARABLE OF THE TALENTS

(*d*) In the parable of 'the Talents' the increase is on a smaller scale: the owner of the five talents gains another five; the owner of the two another two; but in 'the Pounds,' the one pound gains in the one case ten, in the other five pounds.

(*e*) The one talent is buried in the ground, the one pound is laid up in a napkin.

(*f*) The bystanders in the parable of 'the Pounds' utter an exclamation of surprise: 'Lord, he hath ten pounds.'

(*g*) The terms of the reward are different. In S. Matt., 'I will make thee ruler over many things, enter thou,' etc. In S. Luke, 'Have thou authority over ten cities,' etc.

(*h*) In the parable of 'the Pounds' the enemies are punished, while the servant merely forfeits his pound.

MATTER.	METHOD.
1. **Explanation.**	
(*a*) The man = the Lord Jesus Christ.	1. (*b*) S. John xiv. i. 6; xvi. 5, etc.
(*b*) The far country = heaven.	(*c*) S. John xv. 3; xx. 22; Acts ii. 1; Ephes. iv. 8-12.
(*c*) The distribution of the talents = the distribution of privileges to His servants.	Show how the word 'talent' has been engrafted on our English language, and yet must always mean a trust.
(*d*) The difference of value in the amount given = the inequality of spiritual and other gifts.	(*d*) See 1 Cor. xii. 4-31; Ephes. iv. 7, 16.
(*e*) Straightway took His journey = Christ's departure the Church's gain.	(*e*) See S. John xvi. 5, etc.
(*f*) The trading = the use of opportunities. This represents in point of time the whole period between the first and second comings of Christ, in which some will use, some misuse, their opportunities.	(*f*) Compare an apocryphal saying attributed to our Lord: 'Show yourselves tried money-changers.' For the man who buries his talent, see Eccles. xx. 30, 31.
(*g*) After a long time. This conveys a similar teaching to that of the previous chapter.	(*g*) See notes on previous lesson, p. 194 (*f*).
(*h*) The reward = the blessing promised to the faithful.	(*h*) 'I will set thee over many things' (R.V.). Note this for the differing degrees of bliss in heaven; and perhaps for the activities of the other world. See S. John xv. 15; S. Luke xii. 37; Rev. iii. 20.
(*i*) The unreal excuses of the slothful servant = the deceitfulness of sin. (1) I knew Thee that Thou art a hard man, etc. (2) I was afraid . . . and hid Thy talents, etc. (3) 'Lo, Thou hast Thine own.' Enlarge on spiritual sloth.	(*k*) The exchangers would represent all the facilities which there are for developing talents in the Church. (2) Cf. with this the rejection of

LESSON XXIX—*continued.* THE PARABLE OF THE TALENTS

MATTER.	METHOD.
(*k*) His condemnation— (1) His excuses rejected. (2) His talent taken from him and given to another.	Esau, and afterwards the rejection of God's people Israel. Cf. also 1 Sam. xv. 28; Acts i. 25, 26; Rev. iii. 11.
2. Sloth. We are warned against the dangers of sloth. To have done nothing may be our most terrible condemnation. There is bodily, intellectual, and spiritual sloth.	2. Bodily sloth: Prov. xxiv. 30. Intellectual: Prov. i. 7. Spiritual: Is. vi. 9-10, and the places where it is quoted in the N.T.
3. The responsibility of the slenderly endowed. (*a*) 'Vocation is a call to God, not a call to work.' First give thyself wholly to God, and then to the work which God gives thee to do. Every life that is lived has its message to the world.	3. (*a*) Show that all to whom God has given gifts, however small, must use them.
(*b*) Examples— Joseph. The little maid who waited on Naaman's wife. The leprous men who brought the good news: 2 Kings vii. 9.	(*b*) Show what has been done by the young and the despised.
(*c*) In holy scripture note the character of 'the other Mary' (S. Matt. xxvii. 61), a personality, as it were, lost in others, known as 'the *other*,' the *mother* of James and John, the *wife* of Cleophas.	(*c*) Show the importance of quiet work. Illustrate by the example of hidden workmen, *e.g.* miners, signalmen, engineers, etc.

BLACKBOARD SKETCH.

The judgment of those who hold positions in the Church (clergy, teachers, godparents, choirboys, etc.), and of those to whom God has given good things (genius, ability, cleverness, worldly position, strength, etc.).

The parable teaches us that there will be different degrees of reward.

However many or few are our talents, we must give an account of them.

CHAPTER XXV. 31-46

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : 32. And before him shall be gathered all nations : and he shall separate them one from another, as the shepherd divideth *his* sheep from the goats : 33. And he shall set the sheep on his right hand, but the goats on the left. 34. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : 35. For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : 36. Naked, and ye clothed me: I was sick, and ye visited me : I was in prison, and ye came unto me. 37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee* ? or thirsty, and gave *thee* drink ? 38. When saw we thee a stranger, and took *thee* in ? or naked, and clothed *thee* ? 39. Or when saw we thee sick, or in prison, and came unto thee ?

31-46. **The final judgment of all nations.**

Note that here is depicted the judgment of the heathen world, called upon to answer for the way in which they followed out the duties of natural religion.

This description is again peculiar to S. Matthew.

31. Cf. Rev. xx. 11-15. See also Dan. vii. 13.

32. All the nations of the world shall be gathered before Him ; it is the judgment of the Gentiles.

He shall separate them, etc. See Ezek. xxxiv. 17. Note the shepherding here for judgment, as compared with the protection of S. John x. 14.

34. 'In every nation he that feareth Him, and worketh righteousness, is accepted with Him' : Acts x. 35. See also S. Luke xiii. 29.

35. Note here five out of 'the corporal works of mercy' enumerated. The remaining two being : visiting the fatherless and widows, and burying the dead.

37. The surprise here shown clearly indicates that we have not to do with believers, but with the heathen who had been strangers to Christ.

40. And the King shall answer and say unto them, Verily I say unto you, [1] inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45. Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. 46. And these shall go away into [2] everlasting punishment: but the righteous into life eternal.

[1] inasmuch as ye did it unto one of these my brethren, even these least.

[2] eternal.

40. **Unto one of these my brethren**, etc., *i.e.* to any of the great family of man. Cf. Heb. ii. 11.

41. These are not cursed 'of My Father,' they have brought the curse upon themselves. The eternal fire, unlike the kingdom, v. 34, was not prepared for them, but for the devil and his angels.

42, etc. These are all sins of omission on the part of those who had not lived up to the duties of ordinary life. The judgment on Christians will be severer still.

46. 'Everlasting punishment: life everlasting'—the same word is used of both states. See note on ch. xviii. 8.

CHAPTER XXVI. 1-5

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2. Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified. 3. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the [1] palace of the high priest, who was called Caiaphas, 4. And consulted that they might take Jesus by subtilty, and kill *him*. 5. But they said, [2] Not on the feast *day*, lest there be an uproar among the people.

[1] court.

[2] not during the feast.

1-5. **Our Lord foretells His approaching sufferings. Jewish conspiracy.** Cf. S. Mark xiv. 12; S. Luke xxii. 1, 2.

2. The feast of the Passover, see Exod. xii. 1-14, is here designedly connected by our Lord with His Passion. See 1 Cor. v. 7.

3. **Then**: this follows on the end of ch. xxiii. See also S. John xi. 49, 50. This meeting was probably a gathering of the Sanhedrin.

Caiaphas. We are told by S. John (xviii. 13) that he had married the daughter of Annas, who still retained the title of high priest: see S. Luke iii. 2. Caiaphas had been appointed high priest by the Roman government, by whom he was subsequently deposed. The frequent changes of high priest, and the fact that the office had ceased to be a life appointment, showed the low estate to which the Jews had been brought by Rome. Most probably now, Annas was regarded as high priest *de jure*, Caiaphas as high priest *de facto*.

5. Not during the feast, which included the whole seven days of unleavened bread. The treachery of Judas probably led them to change their plan.

The Sanhedrin ('sitting together') or Council was the supreme Jewish tribunal, which exercised just as much authority as the Romans at any particular time allowed it: *e.g.* the Romans took away the power of inflicting capital punishment (S. John xviii. 31). This Council seems to have been established about 300 B.C., in imitation of the seventy elders appointed by Moses (Numb. xi. 16, 17). It probably consisted of the same number, chosen from the chief priests, elders, and scribes. Its usual place of meeting was a hall of the Temple called Gazzith, though it met sometimes in the house of the high priest (S. Matt. xxvi. 3). The members were obliged to be over thirty years of age, married, and of good report and learning. Our Lord, as well as SS. Peter, John, Stephen, and Paul, were brought before it.

CHAPTER XXVI. 6-13

NOW when Jesus was in Bethany, in the house of Simon the leper, 7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*. 8. But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste? 9. For this ointment might have been sold for much, and given to the poor. 10. When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

6-13. **The anointing at Bethany.**
Cf. S. Mark xiv. 3-9; S. John xii. 1-8.
This narrative is probably not given in its strict chronological order by S. Matthew. The events which he here describes probably took place on the Saturday before Palm Sunday. See note prefixed on p. 161, and see for note of time S. John xii. 1. It may very possibly be inserted here as supplying a reason for the change of plan on the part of the Sanhedrin.

6. **Simon the leper** is not known. S. John tells us that Lazarus was one of the guests, and that Martha served them: he may thus have been a friend of the family at Bethany, who had also himself been healed by our Lord. He has been thought to be the father of the household of Bethany. It is almost certain that this is not the same event as that recorded in S. Luke vii. 37-40. See notes on the passage.

7. **A woman.** S. John tells us that she was Mary the sister of Lazarus (xii. 3), and that the quantity of ointment used was a pound; and both he and S. Mark agree with S. Matthew in saying that it was very costly and precious, and they also say that it was 'of spikenard.' The value of it, we learn from S. Mark and S. John, was estimated at three hundred pence, or even more. The vessel used appears to have been a cruse with a long neck made of alabaster, sealed at the top, such as is described by ancient writers.
Poured it on His head. S. John says 'anointed His feet.' This was probably an additional act of homage; the anointing of the head was the more usual act.

8. S. Matthew says that the disciples 'had indignation'; S. Mark says 'some'; S. John says that it was Judas, and further gives as a reason that Judas wished to steal the money.

10. **A good work.** Note our Lord's very high praise for an act of devotion to His person. So we may believe that He still will bless all of art and beauty that is lavished on His service, if it is done in the right spirit.

11. For ye have the poor always with you; but me ye have not always. 12. For in that she hath poured this ointment on my body, [1] she did *it* for my burial. 13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

[1] she did it to prepare Me for burial.

12. She had laid up in her heart our Lord's prophecies as to His coming death. Her intention as being a deliberate act on her part is more strongly emphasised still by S. Mark and S. John.

The following may be given as a probable grouping of the events of the Passion as depicted in this and the following chapter, and as a continuation of the order of events indicated in the beginning of chap. xxi.

Wednesday in Holy Week.

Our Lord stays in retirement at Bethany.
Judas bargains to betray Him: S. Matt. xxvi. 14-16; S. Mark xiv. 10-11; St. Luke xxii. 3-6.

Thursday = Maundy-Thursday.

Our Lord stays in retirement at Bethany until the evening, while He sends SS. Peter and John to prepare the Passover at Jerusalem: S. Matt. xxvi. 17-19; S. Mark xiv. 12-16; S. Luke xxii. 7-13.

In the evening, when, according to the Jewish reckoning, Nisan 14 had commenced, He returns to Jerusalem with His disciples: S. Matt. xxvi. 20; S. Mark xiv. 17.

In the upper room at Jerusalem—

1. He washes the disciples' feet: S. John xiii. 2-17.
2. He sits down with the Twelve to the Last Supper: S. Matt. xxvi. 20; S. Mark xiv. 18; S. Luke xxii. 14-18.
3. He institutes the Holy Eucharist: S. Matt. xxvi. 26-29; S. Mark xiv. 22-25; S. Luke xxii. 19, 20.
4. He indicates the traitor: S. Matt. xxvi. 21-25; S. Mark xiv. 18-21; S. Luke xxii. 21-23; S. John xiii. 21-29.
5. The departure of Judas: S. John xiii. 30.
6. The warning of the Apostles, especially of S. Peter: S. Matt. xxvi. 31-33; S. Mark xiv. 29-31; S. Luke xxii. 31-38.
7. The last discourse: S. John xiv.
8. After the hymn they go to the Mount of Olives: S. Matt. xxvi. 30; S. Mark xiv. 26; S. Luke xxii. 39; S. John xviii. 1. He resumes His last discourse: S. John xv., xvi., xvii.

Thursday = Maundy-Thursday.

9. Gethsemane: S. Matt. xxvi. 36; S. Mark xiv. 32-42; S. Luke xxii. 39; S. John xviii. 1, 2.
10. The Agony: S. Matt. xxvi. 37-46; and especially S. Luke xxii. 41-46.
11. The betrayal: S. Matt. xxvi. 47-55; S. Mark xiv. 43-45; S. Luke xxii. 47-49; S. John xviii. 3-9.
12. Malchus: S. Mark xiv. 46, 47; S. Luke xxii. 50, 51; S. John xviii. 10, 11.
13. The flight of the Apostles: S. Matt. xxvi. 56; S. Mark xiv. 50-52.
14. He is taken to the house of Annas: S. Mark xiv. 53; S. Luke xxii. 54; S. John xviii. 12-14.

Good Friday. Beginning in the very early morning, perhaps about 3 A.M.

The Trial.

1. There appear to be six different stages in the trial of our Lord—
   (1) Before Annas: S. John xviii. 12, 13, 19-24.
   (2) Before Caiaphas: S. Matt. xxvi. 57 to end; S. Mark xiv. 53 to end; S. Luke xxii. 54-65; S. John xviii. 24.
   (3) Before the Sanhedrin: S. Matt. xxvii. 1, 2; S. Mark xv. 1*a*; S. Luke xxii. 66-71.
   (4) Before Pilate, now residing in Herod's palace: S. Matt. xxvii. 2; S. Mark xv. 1*b*-5; S. Luke xxiii. 1-6; S. John xviii. 28-38. This most in detail, as S. John was probably there.
   (5) Before Herod: S. Luke xxiii. 7-12.
   (6) Again before Pilate: S. Matt. xxvii. 15-25; S. Mark xv. 6-15; S. Luke xxiii. 13-25; S. John xviii. 39, 40. This contains the incident of Barabbas.
2. Judas destroys himself: S. Matt. xxvii. 3-10.
3. Our Lord is led to Calvary: S. Matt. xxvii. 31.
   The way of the Cross.
   The daughters of Jerusalem: S. Luke xxiii. 27, etc.
   Simon of Cyrene bears the Cross: S. Matt. xxvii. 32; S. Mark xv. 21; S. Luke xxiii. 26.
4. S. John and the three Maries stand by the Cross: S. John xix. 25.
5. At the third hour He refuses the wine mingled with myrrh: S. Matt. xxvii. 34; S. Mark xv. 23.
6. His garments are parted: S. Matt. xxvii. 35; S. Mark xv. 24; S. Luke xxiii. 34; S. John xix. 23, 24.

Good Friday.

7. The two robbers and the mockery of the crowd: S. Matt. xxvii. 38, 39; S. Mark xv. 27; S. Luke xxiii. 32, 33; S. John xix. 18.
8. The words on the Cross—
   (1) 'Father forgive them,' etc.: S. Luke xxiii. 34.
   (2) 'To-day shalt thou be with Me,' etc.: S. Luke xxiii. 43.
   (3) 'Woman, behold thy Son,' etc.: S. John xix. 26, 27.
   (4) 'Eloi, Eloi,' etc.: S. Matt. xxvii. 46; S. Mark xv. 34.
   (5) 'I thirst': S. John xix. 28.
   (6) 'It is finished': S. John xix. 30.
   (7) 'Father, into Thy hands,' etc.: S. Luke xxiii. 46.
9. The accompanying incidents—
   (1) The penitence of the robber: S. Luke xxiii. 39-43.
   (2) The leading away of the Blessed Virgin by S. John: S. John xix. 27.
   (3) The thick darkness from sixth to ninth hour: S. Matt. xxvii. 45; S. Mark xv. 33; S. Luke xxiii. 44, 45.
   (4) The tasting of the vinegar placed on hyssop: S. Matt. xxvii. 48; S. Mark xv. 36; S. Luke xxiii. 36; S. John xix. 29.
10. He gives up the ghost at the ninth hour: S. Matt. xxvii. 50; S. Mark xv. 37; S. Luke xxiii. 46; S. John xix. 30.
11. The earthquake; the rending of the veil; the opening of the graves: S. Matt. xxvii. 51; S. Mark xv. 38; S. Luke xxiii. 45.
12. The piercing of His side: S. John xix. 34.
13. The witness of the centurion: S. Matt. xxvii. 54; S. Mark xv. 39; S. Luke xxiii. 47.

In the evening, the coming of S. Joseph of Arimathea and Nicodemus, who obtain the body from Pilate, and lay it in the rock-hewn tomb.

S. Mary Magdalene and other women note the place of burial, and return to buy spices.

Pilate, requested by the Sanhedrin, sets a watch.

S. Matt. xxvii. 57-66; S. Mark xv. 42-47; S. Luke xxiii. 50-55; S. John xix. 38-42.

Holy Saturday.

A day of rest according to the commandment: S. Luke xxiii. 56.

CHAPTER XXVI. 14-16

THEN one of the twelve, called Judas Iscariot, went
unto the chief priests, 15. And said *unto them*,
What will ye give me, and I will deliver him
unto you? [1]And they covenanted with him for thirty
pieces of silver. 16. And from that time he sought oppor-
tunity to betray him.

[1] and they weighed unto him.

14-16. The treachery of Judas.
See S. Mark xiv. 10, 11; S. Luke xxii. 3-6. Cf. S. John xiii. 2.

15. Thirty pieces=the price of a slave: Exod. xxi. 32=about £3 or £4.
See also Zech. xi. 12.

CHAPTER XXVI. 17-30

NOW the first *day* of the *feast of* unleavened bread
the disciples came to Jesus, saying unto him,
Where wilt thou that we prepare for thee to eat
the passover? 18. And he said, Go into the city to such
a man, and say unto him, The Master saith, My time is
at hand; I will keep the passover at thy house with my

17-30. The Last Supper.
See S. Mark xiv. 12, etc.; S. Luke xxii. 7-38.
S. Luke here gives the most minute account; and cf. 1 Cor. xi. 23-25.
The chronology is unusually difficult, and also the question as to the precise relation of the Last Supper to the Jewish Passover.
All the Evangelists agree as to the name of the day of the crucifixion, namely, that it was *the day of the preparation* (so S. Matt. xxvii. 62; S. Mark xv. 42; S. Luke xxiii. 54; S. John xix. 31) and the day before the Sabbath.
This name of 'the preparation' might be given to it, either because it was the preparation for the weekly Sabbath or the preparation for the Passover. The preparation of the Passover took place on Nisan 14, *i.e.* according to our reckoning of the week, at six o'clock on Thursday until

disciples. 19. And the disciples did as Jesus had appointed them; and they made ready the passover. 20. Now when the even was come, he sat down with the twelve. 21. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22. And

six o'clock on Friday, after which Nisan 15 would begin, the day on which the Passover was eaten. So S. Mark xiv. 12: 'the first day of unleavened bread, when they *killed* the Passover.' So S. Luke xxii. 7: 'the day of unleavened bread, when the Passover must be *killed*.' So here, v. 17: 'the first day of the feast of unleavened bread—where wilt Thou that we *prepare* for Thee to eat the Passover?' This question would probably be asked on Thursday, Nisan 13, just before sunset, when Nisan 14 or the preparation day began.

Two things took place at the beginning of the day, after sunset: one, the putting away of the leaven, and the second, the slaying of the Paschal Lamb, between the two evenings (Exod. xii. 6), *i.e.* between the first decline and setting of the sun on the preparation day.

S. John makes it quite clear that Thursday, six o'clock, and Friday up to six o'clock, was not the Passover day. See S. John xiii. 29; xviii. 28, and see also all the work which was done on the preparation day, which could not have been done on the Passover day.

What then was the nature of the Last Supper, if it took place on the preparation day, nearly twenty-four hours before the true Passover; and when was our Lord's Passover held?

S. Matt., S. Mark, S. Luke all speak of this meal as a Passover, while S. John says it was *before* the feast of the Passover: S. John xiii. 1, 29; xviii. 28.

If Thursday evening was the beginning of Nisan 14, the Paschal Lamb could not possibly be *eaten then*; the lamb was taken away to be slain between three and five on that day (Friday), and was eaten after sunset, as soon as it was dark on the beginning of Nisan 15.

The true solution, then, is probably this, that our Lord partook of a supper which was of a Paschal nature, but twenty-four hours before the proper time; that He Himself was the Paschal Lamb slain at the very hour when the Jews slew their lambs, viz. at three o'clock in the afternoon of the preparation day.

And notice that the Evangelists who call the Last Supper a Passover, make no mention of a lamb.

17. **The first day of unleavened bread.** S. Matthew is using this term not in its usual meaning of the day on which they searched for the leaven. The feast of unleavened bread was properly from 15th to 21st.

18. See the fuller details in the accounts of S. Mark and S. Luke.
My time. See S. John vii. 8.

20. Insert here S. Luke xxii. 15-18, 24-30; S. John xiii. 1-20.

22. For fuller account see S. John xiii. 22-30; and for the indication of the traitor; the other Apostles, as we gather from that narrative, did not catch the 'thou hast said.'

they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 23. And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. 24. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. 26. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. 27. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; 28. For

It is a disputed point whether Judas left the room now, or whether he stayed to partake of the Holy Communion. According to the first exhortation to Holy Communion in the Prayer Book, we are induced to accept the latter view.

See also S. John xiii. 34 for the promulgation of the new commandment. See also for the events of this evening the long note above.

26. **This is My Body.** For the doctrine of the Holy Communion, see S. John vi. 27-71, 'the order of . . . Holy Communion' in P.B., especially in the third exhortation, the prayer of humble access, and the prayer of consecration. See also Article xxviii., and the explanation of Bishop Guest who amended it, wherein he expressly says that he does not mean by the word 'only' to exclude the Presence of Christ's Body in the Sacrament, but wishes to guard against gross and carnal views of that Presence. The Catechism further tells us three things about the Holy Communion: first, that it has an outward part which is bread and wine; secondly, that it has an inward part which is 'the Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper'; and thirdly, that the benefits conferred by it are 'the strengthening and refreshing of our souls by the Body and Blood of Christ,' etc. That is to say, in Holy Communion there is an outward sign, an inward part, and benefits to the faithful receiver.

Cf. the questions and answers on Holy Baptism, wherein it appears that Baptism has no inward *part*, although it has an inward and spiritual grace.

S. Luke adds (xxii. 19): 'this do in remembrance of Me.' Cf. 1 Cor. xi. 24-26. And see *Church Catechism*: 'Why was the Sacrament of the Lord's Supper ordained?' Answer: 'For the continual remembrance,' etc. That is, first and foremost, a memorial before God, and only in the second place a memorial, to the worshipper, of Christ's death. For examples of memorials before God, see Gen. ix. 13-15; Exod. xxv. 23-30.

28. The new covenant is in contrast with the covenant which God made with our fathers: Acts iii. 25.

[1] this is My blood of the covenant.

[1] this is my blood of the new testament, which is shed for many for the remission of sins. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30. And when they had sung an hymn, they went out into the mount of Olives.

28. **For the remission of sins.** Peculiar to S. Matthew.

29. These words are full of mystery and cannot be fully explained. They may well refer to the Holy Eucharist, in which Christ is guest and victim both—giver of the feast and the feast itself.

30. The hymn would be probably Psalms cxv.-cxviii. inclusive, the last part of the great Hallel.

CHAPTER XXVI. 31-46

THEN saith Jesus unto them, All ye shall be offended [1] because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32. But after I am [2] risen again, I will go before you into Galilee. 33. Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. 34. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. 36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 39. And he went a little

[1] in Me.

[2] raised up.

31-46. **The beginning of the Passion—Gethsemane.**

31. See Zech. xiii. 7.

32. See these words referred to in xxviii. 16.

34. For a previous warning of S. Peter, see S. John xiii. 37. See the fuller account of this warning in S. Mark xiv. 30.—'Before the cock crow twice.'

36. **Gethsemane** means an oil-press. S. Luke calls it *a place* merely (xxii. 39), S. John *a garden* (xviii. 1). It was at the foot of the Mount of Olives, reached from Jerusalem by passing over the Kidron. Cf. Gen. xxii. 5.

37. For the three Apostles thus again favoured, see chap. xvii. 1.

38. Our Lord, Himself sinless, has to meet the approach of the burden of sin, not His own sins, but the sins of the whole world, which weigh Him down. (For quotation on this point see *Agnus Dei* by the author.) **Unto death**=not 'at the approach of death,' but even up to the very verge of dying for sorrow. See Jonah iv. 9.

39. S. Luke adds 'about a stone's cast' (xxii. 41). S. Mark adds '*Abba*, Father' (xiv. 36).

farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*. 40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? 41. Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. 42. He went away again the second time, and prayed, saying, O my Father, if this [3]cup may not pass away from me, except I drink it, thy will be done. 43. And he came and found them asleep again: for their eyes were heavy. 44. And he left them, and went away again, and prayed the third time, saying the same words. 45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46. Rise, let us be going: behold, he is at hand that doth betray me.

[3] omit 'cup.'

40. S. Luke says 'sleeping for sorrow' (xxii. 45). S. Mark especially signals out S. Peter—'Simon, sleepest thou?' (xv. 37.)

41. See the impression left by these words, 1 Cor. xvi. 13; 1 S. Pet. v. 8.
Cf. also 'lead us not into temptation.'

42. Two incidents are mentioned here by S. Luke: the sweat of blood, and the coming of an angel. S. Luke also adds that 'He prayed more earnestly': S. Luke xxii. 43, 44.

43. S. Mark here says, 'neither wist they what to answer Him': (chap. xiv. 40).

45, 46. **Sleep on now**=the opportunity for watching with Me is gone; now is the time for entering on the trial itself, the time for action.

CHAPTER XXVI. 47-56

AND while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: [1] hold him fast. 49. And forthwith he came to Jesus, and said, Hail, [2] master; and kissed him. 50. And Jesus said unto him, [3] Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. 51. And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. 52. Then said Jesus unto

[1] take Him.
[2] Rabbi.
[3] Do that for which thou art come.

47-56. **The betrayal and arrest.**
See S. Mark xiv. 43-52; S. Luke xxii. 47-53; S. John xviii. 2-11—S. John's account being particularly full.

47. The **great multitude** was made up of a band of the Roman cohort stationed in Jerusalem to keep order: S. John xviii. 3; the officers of the council: S. Luke xxii. 52; servants and others: see v. 51; and some of the chief priests and elders themselves: S. Luke xxii. 52.
S. John mentions that beside their weapons they also brought lanterns and torches, which they would not need at the time of the full moon.

48. Perhaps this was the usual method of salutation on the part of the disciples. Cf. Rom. xvi. 16; 1 Thess. v. 26. It is not mentioned by S. John. It appears to have been indicated by Judas to the Roman soldiers as a signal whereby they were to recognise Him Whom they came to seize.

49. 'Kissed Him much': R.V. margin.

50. **Friend.** The same Greek word as above, chaps. xx. 13; xxii. 12; each time with a sinister meaning.
S. Luke adds, 'Judas, betrayest thou the Son of man with a kiss?': chap. xxii. 48.

51. **One of them.** S. John alone, chap. xviii. 10, tells us that it was S. Peter, and that the servant's name was Malchus, and that it was his right ear that was cut off. S. Luke alone records the fact that our Lord touched the ear and healed it: S. Luke xxii. 51.
Note throughout this incident that each Evangelist contributes details which do not appear in the other accounts.

52. Cf. 2 Cor. x. 4.

him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. 53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54. But how then shall the scriptures be fulfilled, that thus it must be? 55. In that same hour said Jesus to the multitudes, Are ye come out as against a
robber. [4]thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. 56. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

53, 54, are peculiar to S. Matthew.

56. **But all this was done**, etc. This is a continuation of our Lord's words, not a comment by the Evangelist.

CHAPTER XXVI. 57-68

AND they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. 58. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. 59. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60. But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses, 61. And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. 62. And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? 63. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

57-68. **The trial before Caiaphas.**
See S. Mark xiv. 53-65; S. Luke xxii. 54, 63-65; S. John xviii. 24.
See special note above (p. 205).

57. Our Lord was first brought before Annas. See S. John as above.
Then Annas sent Him bound to Caiaphas. See v. 57, and cf. S. Mark xiv. 53; S. Luke xxii. 54.
This would appear to have been an informal trial before Caiaphas and certain members of the council, in order to get up a case, either by leading our Lord to incriminate Himself or by false witnesses.
The Sanhedrin formally met *in the morning*, and their proceedings are recorded by S. Luke xxii. 66-71.

58. S. John's account is here the fullest. Annas and Caiaphas would be living in the same building. See S. John xviii. 15-19.

59. Cf. Deut. xvii. 6; xix. 15.

61. The utterance which the false witnesses relied on, by giving a false interpretation to the words, is not recorded by S. Matthew or S. Mark, who narrate this incident, but by S. John ii. 19.

63. See Isa. liii. 7; 1 S. Pet. ii. 23. See Levit. v. 1.
I adjure Thee=I put Thee under an oath.

64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66. What think ye? They answered and said, He is [1]guilty of death. 67. Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands, 68. Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

[1] worthy of death.

64. Note the complete assertion of the Divine Messiahship by our Lord. Cf. Dan. vii. 13. Our Lord answers the question of Caiaphas when appealed to in the Name of God.

65. Cf. Lev. xxi. 10; but this prohibition probably extends only to mourning for the dead.

67. S. Mark and S. Luke explain that it was the men who held Jesus who committed these enormities.

68. S. Mark explains that our Lord was now blindfolded.

CHAPTER XXVI. 69-75

NOW Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70. But he denied before *them* all, saying, I know not what thou sayest. 71. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. 72. And again he denied with an oath, I do not know the man. 73. And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee. 74. Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew. 75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

69-75. The denial of S. Peter.

69. There are some difficulties of arrangement connected with the account of S. Peter's denials as given by the four Evangelists—

(1) Each of the Evangelists records the prediction of a threefold denial.

S. Matt. xxvi. 34; S. Mark xiv. 30; S. Luke xxii. 34; S. John xiii. 38.

(2) Each of the four Evangelists records three acts of denial.

S. Matt. xxvi. 70, 71, 74; S. Mark xiv. 68, 70, 71; S. Luke xxii. 57, 58, 60; S. John xviii. 17, 25, 27.

Are these the same three acts of denial, and if so, can the details be reconciled?

The student who wishes to investigate this question would do well to write out for himself in parallel columns the incidents of each denial as recorded by each Evangelist, and he will see that there were three distinct crises or occasions of denial, and that out of these each Evangelist has selected independent features. S. Luke alone mentions that our Lord turned and looked upon S. Peter, and S. John that one of the questioners was a kinsman of Malchus.

72. Cf. S. Matt. v. 34.

74. Cf. 1 Kings xix. 2; xx. 10.

S. Mark alone records the first cock-crow.

CHAPTER XXVII. 1-25

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. 2. And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor. 3. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. 5. And he cast down the pieces of silver [1] in the temple, and departed, and went and hanged himself. 6. And the chief priests took

[1] into the sanctuary.

1-25. Further trials before the council and before Pilate. The fate of Judas.

1. This verse indicates the formal trial before the Sanhedrin. See note, p. 205 ; see S. Mark xv. 1 ; S. Luke xxii. 66-71.

They determine to give Him up to the civil power.

2. **Pontius Pilate** was Procurator of Judæa : see S. Luke ii. 2. His official residence would be at Cæsarea, but he was now in Jerusalem, it being the time of the feast. He had committed several acts of violence which made him unpopular with the Jews. Cf. S. Luke xiii. 1. He also had some quarrel with Herod Antipas : S. Luke xxiii. 12. He was banished not long after this by Caligula, A.D. 36.

This verse and verses 11-14 record the first trial before Pilate, of which S. John gives us the fullest account. The charge which is now put forward is that Christ was a claimant for the throne. And Pilate finally tries to shift the responsibility by sending Him to Herod.

3. This account of the remorse and suicide of Judas is peculiar to S. Matthew, but cf. Acts i. 18.

'Judas the betrayer' seems to be almost of the nature of a title which had been affixed to the false apostle.

Repented himself=rather changed his intention. It does not indicate that Judas really and truly repented.

5. **In the Temple**=the Holy Place, where only the priests might enter.

Hanged himself. So Ahithophel : 2 Sam. xvii. 23. Saul also committed suicide : 1 Sam. xxxi. 4. Suicide is self-murder, and therefore forbidden under commandment vi.

6. Cf. Deut. xxiii. 18.

the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7. And they took counsel, and bought with them the potter's field, to bury strangers in. 8. Wherefore that field was called, The field of blood, unto this day. 9. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10. And gave them for the potter's field, as the Lord appointed me. 11. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12. And when he was accused of the chief priests and elders, he answered nothing. 13. Then said Pilate unto him, Hearest thou not how many things they witness against thee? 14. And he answered him to never a word; insomuch that the governor marvelled greatly. 15. Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. 16. And they had then a notable prisoner, called Barabbas. 17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which

7. Some well-known field. See also Acts i. 19.

9. These words are to be found in the prophecy which is now ascribed to Zechariah, chap. xi. 13, although critics are disposed to find another author for chaps. ix.-xiv., some ascribing them to Jeremiah. S. Matthew, on the other hand, may be here referring to Jer. xxxii. 6-12; and in old times Zechariah is said to have had the spirit of Jeremiah. In any case, S. Matthew's words are not literally quoted from any source.

11. **Thou sayest** = Thou art right in saying. Cf. xxvi. 64.

15. 'At the time of a feast.' It was the custom at every feast.

16. S. Mark, xv. 7, says that he was one of those who had committed murder in the insurrection.

This is the final trial of our Lord before Pilate, and contains the assertion by Pilate of our Lord's innocence: S. Luke xxiii. 14, 15; the appeal to the people: see v. 18; the rejection in favour of Barabbas; the call for crucifixion; the warning of Pilate's wife; the scourging; 'Behold the Man,' and 'If thou let this man go, thou art not Cæsar's friend.'

is called Christ? 18. For he knew that for envy they had delivered him. 19. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. 20. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. 22. Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified. 23. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. 24. When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. 25. Then answered all the people, and said, His blood *be* on us, and on our children.

19. **The judgment seat.** See S. John xix. 13.
The incident of Pilate's wife is peculiar to S. Matthew.
Tradition gives her the name of Procla or Claudia Procula.

24. This again is peculiar to S. Matthew. Cf. Deut. xxi. 6.

25. Cf. Deut. xxi. 8. And note the strange fulfilment of this curse in the subsequent history of the Jews.
See Liddon's *Bampton Lectures*, Lect. iii.

CHAPTER XXVII. 26-34

THEN released he Barabbas unto them : and when he had scourged Jesus, he delivered *him* to be crucified.

27. Then the soldiers of the governor took Jesus into the [1] common hall, and gathered unto him the whole band *of soldiers.* 28. And they stripped him, and put on him a scarlet robe. 29. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews ! 30. And they spit upon him, and took the reed, and smote him on the head. 31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him.* 32. And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross. 33. And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34. They gave him vinegar to drink mingled with gall : and when he had tasted *thereof,* he would not drink.

[1] palace.

26-34. **Christ is mocked by the soldiers, and led away to be crucified.** See S. Mark xv. 16-19 ; S. John xix. 1-3 ; S. Mark xv. 20-23 ; S. Luke xxiii. 26-33 ; S. John xix. 16, 17.

27. **Unto Him,** *i.e.* with the idea of mocking Him.

28. S. Mark xv. 17 ; S. John xix. 2 call the cloak purple ; but purple and red were really the same colour to the ancients. Cf. also S. Luke xxiii. 11.

29. The reed was to represent a sceptre.

32. For Cyrene, see Acts ii. 10 ; vi. 9 ; xi. 20. S. Mark says that Simon was the father of Alexander and Rufus, and that he was coming out of the country.

They compelled. This is the same word which is used in chap. v. 41, and indicates forced service.

33. **Golgotha** or, as in S. Luke xxiii. 35, Calvary=a skull, either of the bald skull-looking shape of the eminence, or as a place where skulls were buried, an execution place. S. John, xix. 20, says that it was 'nigh unto the city,' and had a garden in it : xix. 41. Cf. also Hebrews xiii. 12.

34. This was a stupefying drink given to criminals before execution. Cf. Psalm lxix. 22. S. Mark speaks of it as 'wine mingled with myrrh' : ch. xv. 23.

CHAPTER XXVII. 35-56

AND they crucified him, and parted his garments, casting lots : [1] that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36. And sitting down they watched him there ; 37. And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38. Then were there two [2] thieves crucified with him, one on the right hand, and another on the left. 39. And they that passed by reviled him, wagging their heads, 40. And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. 41. Likewise also the chief priests mocking *him*, with the scribes and elders, said, 42. He saved others ; himself he cannot save. [3] If he be the King of Israel, let him now come down from the cross, and we will believe

[1] omit 'that it might . . . lots.'

[2] robbers.

[3] He is the king of Israel, let him, etc.

35-56. The Crucifixion.

35. The shape of the cross is disputed. It was generally in the shape of a T, but the title placed on the top would give it the form usually known as the Latin Cross.

For the parting of the garments, see S. John xix. 24, and Psalm xxii. 18. We learn from S. John xix. 23 that there were four soldiers.

37. The inscription, we are told by S. Luke xxiii. 38 and S. John xix. 20, was in three languages, Hebrew, Greek, and Latin, representing the three great nations of the world who prepared the way for Christ : the Hebrew by its pure religion, the Greek by its language and intellectual power, the Latin by its discipline and imperial sway.

The actual inscription was, according to S. Matthew—

'This is Jesus the king of the Jews.'

According to S. Mark—

'The king of the Jews.'

According to S. Luke—

'This is the king of the Jews.'

According to S. John—

'Jesus of Nazareth the king of the Jews.'

The whole perhaps being, 'This is Jesus of Nazareth the king of the Jews.' The variation may also be due to the different languages in which it was written.

38. Cf. the account of Barabbas : S. John xviii. 40.

him. 43. He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God. 44. The thieves also, which were crucified with him, [4] cast the same in his teeth. 45. Now from the sixth hour there was darkness over all the land unto the ninth hour. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani ? that is to say, My God, my God, [5] why hast thou forsaken me ? 47. Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. 48. And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. 49. The rest said, Let be, let us see whether Elias will come to save him. 50. Jesus, when he had cried again with a loud voice, [6] yielded up the ghost. 51. And, behold, the veil of the temple was rent in twain from the top to the bottom ; and

[4] cast upon Him the same reproach.

[5] why didst Thou forsake Me ?

[6] yielded up His spirit.

43. See Psalm xxii. 7, 8.

44. For the penitence of one robber, see S. Luke xxiii. 40.

45. We learn from S. Mark xv. 25 that our Lord was fixed to the cross at the third hour, *i.e.* 9 o'clock. The mysterious darkness begins at the sixth hour, and lasts until the ninth hour, *i.e.* from 12 to 3. S. John, xix. 14, speaks of our Lord's final condemnation as taking place at the sixth hour ; but there and in chap. iv. 6 he has been thought to be using the Roman or modern mode of reckoning, and that the sixth hour means 6 A.M., which would fit in with the incidents of the narrative.

46. This cry is recorded only by S. Matthew and S. Mark. See Ps. xxii. 1. The words are Chaldee, not Hebrew. Our Lord spoke in the ordinary dialect.

This perhaps represents the extremest point of the mental and spiritual agony of the Passion, when our Lord, Himself sinless, felt for the moment the intense separation between God and man caused by sin. These are the only words out of the seven utterances which are recorded by S. Matthew and S. Mark, and by them alone.

47. For the expectation of Elijah's coming, see chap. xvi. 14 ; xvii. 10 ; and Mal. iv. 5.

48. See S. John xix. 28.

50. See S. John xix. 30 and S. Luke xxiii. 46.

51. This is the veil which divided the Holy Place from the Holy of Holies. See Exod. xxvi. 33 ; Heb. ix. 2, 3.

the earth did quake, and the rocks rent; 52. And the graves were opened; and many bodies of the saints which slept arose, 53. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. 55. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

52. Note that the graves were opened by the earthquake; but the resurrection of the saints did not take place until after our Lord's resurrection, Who was the first-fruits of them that slept.

54. S. Luke represents him as saying, 'Certainly this was a righteous man': chap. xxiii. 47.

56. This is the first mention of S. Mary Magdalene, *i.e.* from Magdala. The two most important facts about her are recorded in S. Mark xvi. 9; S. Luke viii. 2. And for her part in the scenes of the Resurrection, see especially S. John xx. Her identification with the sinner in S. Luke vii. 37 is a disputed point.

Mary the mother of James and Joses. In S. Mark she is described as the mother of James the less and Joses: S. Mark xv. 40. She is identified probably with the wife of Cleophas: S. John xix. 25; and with 'the other Mary' of v. 61 and chap. xxviii. 1.

The mother of Zebedee's children was called Salome: S. Mark xv. 40.

For the Blessed Virgin at this moment, see S. John xix. 27.

CHAPTER XXVII. 57-66

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple : 58. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59. And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60. And laid it in his own new tomb, which he had hewn out in the rock : and he rolled a great stone to the door of the sepulchre, and departed. 61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. 62. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night,

57-66. **The entombment and action taken by the Jews.**
See S. Mark xv. 42-47 ; S. Luke xxiii. 50-56 ; S. John xix. 38-42.

57. This would be before sunset, when the Sabbath would begin : Deut. xxi. 23.

S. Joseph of Arimathæa. He probably belonged to Ramah, mentioned in 1 Sam. i. 1 as the birthplace of Samuel. S. Mark, xv. 43, tells us that he was an honourable counsellor who was looking for the kingdom of God. See also S. Luke's testimony, chap. xxiii. 50, 51. S. John intimates that he was a timid disciple, chap. xix. 38. He is connected by an old legend with Glastonbury.

59. From S. John we learn that Nicodemus also came with spices.

60. S. Matthew alone records that this tomb belonged to Joseph ; S. John further telling us that it was in a garden and near the place of crucifixion.

61. Cf. S. Luke xxiii. 56.

62. This narrative which follows is peculiar to S. Matthew.
See note above, p. 207, on 'the preparation.'

63. See S. John ii. 19 and S. Matt. xii. 40.

and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65. Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can. 66. So they went, and made the sepulchre sure, sealing the stone, [1] and setting a watch.

[1] the guard being with them.

66. **Sealing** would be effected by a cord stretched across the stone and fastened at either end to the rock with wax or clay.

LESSON XXX

On the Crucifixion

MATTER.	METHOD.
1. Facts. Introduce by gathering from the children the main facts of the Crucifixion taken from the four Evangelists. Dwell especially on the seven words from the Cross as they are recorded.	1. See note on p. 205, 209. Read the chapter 'The Crucifixion' in Farrar's *Life of Christ*. Read 'The Last Passover' in Ellicott's *Hulsean Lectures on the Life of our Lord*.
(1) 'Father forgive them,' etc.: S. Luke xxiii. 34.	(1) Dwell especially on forgiveness of enemies, and cf. Acts vii. 59 and S. Matt. v. 43, 44.
(2) 'To-day shalt thou be with Me,' etc.: S. Luke xxiii. 43.	(2) Dwell on the possibility of repentance for all. One instance recorded of a death-bed repentance that we should not despair; only one that we should not presume. See also parables of Lost Sheep and Prodigal Son.
(3) 'Behold thy mother,' etc.: S. John xix. 25-27.	(3) Dwell on the importance and duty of love of relations and friends, and exemplify from S. Luke ii. 51 and S. Mark vii. 11 and Commdt. v.
(4) 'Eloi, Eloi,' etc. See chap. xxvii. 46, etc.	(4) Dwell on the terrible nature of sin: 1 S. John v. 16.
(5) 'I thirst': S. John xix. 28.	(5) Dwell on the patient bearing of pain, and cf. 2 Tim. ii. 3.
(6) 'It is finished': S. John xix. 30.	(6) Dwell on vocation and the work which God has given every one to do: S. John xvii. 4; 2 Tim. iv. 7.
(7) 'Father, into Thy hands,' etc.: S. Luke xxiii. 46.	(7) Dwell on the solemnity of death, and cf. Ps. xxiii. 6.

LESSON XXX—*continued.* ON THE CRUCIFIXION

MATTER.	METHOD.
2. Types of the Crucifixion. Show how God had prepared the world for the strange spectacle of the Crucifixion of the Son of God.	2. (1) Gen. xxii., and cf. this with Heb. xi. 17 and S. James i. 12.
(1) The offering of Isaac.	
(2) The sprinkling of the blood of the Paschal Lamb.	(2) Exod. xii., and cf. Heb. xi. 28 ; 1 Cor. v. 7.
(3) The brazen serpent.	(3) Num. xxi. 9, and cf. S. John iii. 14, 15.
(4) The Levitical sacrifices, especially the scapegoat.	(4) See Levit. xvi., and cf. Ps. xxii. 6 and Heb. xiii. 13.
3. Prophecies. Almost every detail of the Crucifixion was foreseen and foretold. Besides the types there are numerous explicit prophecies.	3. Examples which should be read by class— (1) Gen. iii. 15. (2) The Passion Psalms, notably xxii. (3) Isa. liii.
4. Doctrine. Explain that the Crucifixion was more than the martyrdom of a good man, that two things flow from it— (1) Redemption. (2) Sanctification.	4. Illustrate by the Hymn— 'There is a green hill far away.' Especially the verse, 'He died that *we might be forgiven* : He died *to make us good*,' etc. And see note on the Atonement, p. 158.
5. Results. Show how the Holy Communion is a perpetual memorial before God of the precious blood-shedding. Explain also what is meant by *taking up the Cross.*	5. See questions and answers on Holy Communion in Church Catechism.—P.B. See also 1 Cor. xi. 26, and see also the third exhortation to communicants in service for Holy Communion. S. Matt. x. 38 ; Gal. vi. 14.

These notes will of course be too long for one lesson, but the facts are so intimately connected that they are written as one lesson. It will be better to divide into three :—

(1) *The seven words,* all of which should be written on blackboard.

(2) *The types and prophecies,* the former of which should be written on blackboard ; and the children should themselves point out the fulfilment of the prophecies in Ps. xxii. and Isa. liii.

(3) For the third lesson on this subject (1) and (2) should be briefly

recapitulated, and what is forgotten reiterated. It might help the lesson to write on blackboard for (3)—

All Jewish sacrifices pointed to this.

All Christian Eucharists look back to this.

As oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come.

If the teacher finds the third lesson too short, he should show how the details of the Day of Atonement were fulfilled on Good Friday, our Atonement Day, drawing special attention to the fact that the veil which separated the Holy of Holies was rent from the top to the bottom whilst Christ was on the Cross, because the Great High Priest then sprinkled His own Blood before the presence of God.

CHAPTER XXVIII. 1-10

IN the end of the [1] Sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3. His countenance was like lightning, and his raiment white as snow: 4. And for

[1] Late on the Sabbath day.

1-10. **The appearance of Jesus Christ to the women after His Resurrection.** See S. Mark xvi. 1-8; S. Luke xxiv. 1-12; S. John xx. 1-10.

It will be convenient to attempt here to enumerate and arrange the different recorded appearances of our Lord after His Resurrection—

i. His appearance to S. Mary Magdalene: S. John xx. 11-18; S. Mark xvi. 9.
ii. To S. Mary Magdalene and the other Mary: see above, v. 9.
iii. To two disciples at Emmaus: S. Luke xxiv. 13-35; S. Mark xvi. 12.
iv. To S. Peter: S. Luke xxiv. 34; 1 Cor. xv. 5.
v. To the eleven Apostles, S. Thomas however being absent, at Jerusalem: S. Mark xvi. 14; S. Luke xxiv. 36-48; S. John xx. 19-23.
vi. To the eleven Apostles, S. Thomas being present, at Jerusalem: S. John xx. 26-29.
vii. To seven Apostles, five being named, at the Sea of Galilee: S. John xxi. 1-24.
viii. To the eleven on a mountain in Galilee: S. Matt. xxviii. 16; S. Mark xvi. 15.
ix. To above five hundred brethren; of this nothing is known but the fact. See 1 Cor. xv. 6.
x. To S. James: 1 Cor. xv. 7.
xi. To the eleven, at or in the neighbourhood of Jerusalem, before His Ascension: S. Mark xvi. 19, 20; S. Luke xxiv. 50; Acts i. 3-12.

1. After resting on the Sabbath, when it was now (S. Mark) at the dawn of the first day of the week (S. Matt., S. Luke), the holy women came with the spices which they had bought, at the conclusion of the Sabbath, to the sepulchre. S. Mark adds Salome to the company.

2. Our Lord's Resurrection had taken place before the earthquake had rolled away the stone. The rolling away was for the sake of the women and the disciples. This was the answer to their difficulty in S. Mark xvi. 3.

3. Compare the description of the angel, or angels, in S. Mark and S. Luke and S. John, apparently at different stages of this episode.

fear of him the keepers did shake, and became as dead *men.*
5. And the angel answered and said unto the women, Fear
not ye : for I know that ye seek Jesus, which was crucified.
6. He is not here : for he is risen, as he said. Come, see
the place where the Lord lay. 7. And go quickly, and tell
his disciples that he is risen from the dead ; and, behold,
he goeth before you into Galilee ; there shall ye see him :
lo, I have told you. 8. And they departed quickly from
the sepulchre with fear and great joy ; and did run to bring
his disciples word. 9. And [2]as they went to tell his
disciples, behold, Jesus met them, saying, All hail. And
they came and held him by the feet and worshipped him.
10. Then said Jesus unto them, Be not afraid : go tell my
brethren that they go into Galilee, and there shall they
see me.

[2] Omit 'as they went to tell His disciples.'

6. **As He said.** This is further expanded in S. Luke xxiv. 6, 7. **Come, see the place,** etc. See S. John xx. 5, 6.

7. See chap. xxvi. 32.

8. There are difficulties here in reconciling the various accounts from our lack of complete knowledge of the facts.

Omitting with R.V. the first part of v. 9, the following may perhaps represent what occurred :—

S. Mary Magdalene hastens to tell S. Peter and S. John what had happened (S. John), and these two disciples come and verify it for themselves ; and lingering behind at the tomb, she herself sees our Lord.

The other women had hastened off to tell the other Apostles, who did not, however, believe them ; on their return (S. Matt. and S. Mark ; cf. S. Luke xxiv. 24) they also see our Lord.

9. Cf. S. John xx. 17.

CHAPTER XXVIII. 11-15

NOW when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. 12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13. Saying, Say ye, His disciples came by night, and stole him *away* while we slept. 14. And if this come to the governor's ears, we will persuade him, and [1] secure you. 15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

[1] rid you of care.

11-15. **The bribing of the guard.** This is peculiar to S. Matthew.

14. Perhaps rather, see R.V. margin, 'if this come to a hearing before the governor.'

CHAPTER XXVIII. 16-20

THEN the eleven disciples went away into Galilee, into [1]a mountain where Jesus had appointed them.

17. And when they saw him, they worshipped him: but some doubted. 18. And Jesus came and spake unto them, saying, All [2]power is given unto me in heaven and in earth. 19. [3]Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20. Teaching them to observe all things whatsoever I [4]have commanded you: and, lo, I am with you alway, *even* unto the end of the world. [5]Amen.

[1] the mountain.

[2] authority.
[3] Go ye therefore and make disciples of all the nations, baptizing them into the name of, etc.
[4] omit 'have' before 'commanded.'
[5] omit 'Amen.'

16-20. **Our Lord's appearance on a mountain in Galilee.**
It is possible that this may be the incident numbered as the ninth appearance above, mentioned in 1 Cor. xv. 6.

19. See quotation from R.V. above.
Into the Name, not 'into the Names,' showing the unity of the Godhead.

LESSON XXXI

Our Lord's Commission to His Apostles

MATTER.

1. **Explanation of terms.**
(1) Cf. 'The Gospel is good news, not good advice.'
See notes on the kingdom, above p. 18.
Remember also that our Lord was speaking now to Apostles who had been spiritually endowed: S. John xx. 22, 23; to those who had been specially instructed: Acts i. 3; and who were about to receive the special gift of the Holy Ghost: S. Luke xxiv. 49.
(2) Baptizing them.
Note the especial importance attached to Baptism, as the Sacrament of New Birth.

METHOD.

1. Show that this utterance must be studied with the greatest care, and that we must accurately understand its terms.
(1) 'Make disciples,' not merely 'teach.' Their effort was to bring men into a scheme, a kingdom of salvation, not merely to impart knowledge. He was not sending out teachers merely, but those who were to bring in adherents to His Church.

(2) See also S. Mark xvi. 16; S. John iii. 3, 5; Titus iii. 5; 1 S. Pet. iii. 21.
For the necessity of it, see Acts ix. 18; xvi. 30, 31, 32, and Catechism.

LESSON XXXI—*continued.* OUR LORD'S COMMISSION TO HIS APOSTLES

MATTER.

(3) 'Into the Name,' *i.e.* make disciples into the Name, put them as it were into a consecrated precinct, where they have access to God (as He is), Father, Son, and Holy Ghost, and then lead them on by instruction into all the fulness of their privileges. 'Teaching them to observe,' etc.

The Name of God.

'The revealed Name gathers up and expresses for man just so much as he can apprehend of the divine nature.'—Westcott.

The Names of God have not been given by men to God, but by God to men, *i.e.* they are revelations.

There have been three periods when this has taken place.

See Exodus vi. 3.

(*a*) El Shaddai—The Almighty = God's omnipotency.

(*b*) Jehovah — 'I am' = underived eternal existence.

(*c*) As above—God the Father, Son, and Holy Ghost.

METHOD.

2. Duty devolving on those who work for God.

No one is justified in teaching less than God has ordered him to teach, *e.g.* the fatherhood of God, without the Gospel of Redemption, or Redemption without Sanctification.

2. Show how all teachers and church workers must be ministers of the Name, and set forth, to all whom they can reach, God as

Father,
Redeemer,
Sanctifier.

As to the capacities of children to be taught the full faith, see S. Matt. xviii. 3; S. Luke x. 21.

The teacher will probably find it necessary to divide this lesson into two—

(1) **The Commission**, writing on blackboard verse 19, as translated in R.V.

(2) **The Name of God**, writing the three Names on blackboard.

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